

AKAN- ASHANTI FOLK-TALES



R. S. RATTRAY

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Collected and translated by
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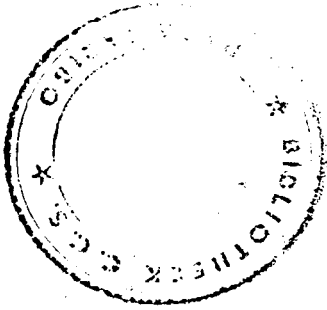
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PREFACE

THE task of compiling Folk-tales in West Africa—and possibly elsewhere—may either present the collector with a somewhat difficult or a peculiarly simple task, according to the *modus operandi* pursued by him in gathering the necessary data. On the Gold Coast, where many of its inhabitants have a good knowledge of our language, the assistance of some of these literates may readily be obtained; they may be asked to write down in English such tales as they themselves happen to know, or detailed to collect similar stories from their illiterate fellow-countrymen. If a number of such helpers be employed, a large collection of tales may be obtained in a very short time, without much effort or any necessity for special qualifications on the part of the European collector, save the simplest preliminary organization. All that the latter will then have to do is to edit the English of his various African collaborators.¹ The most that can be said for such methods is that the results are perhaps better than not having anything at all. I need not enter here into all the details as to why this should be the case. There are several factors at work which are likely to militate against the high value—from an anthropological standpoint—of folk-tales collected in this manner. Not the least of these disadvantages is that the transcribers are prone to ignore the African idiom, and to omit just those apparently trivial details which stamp these tales with individuality and make them of value to students of language and customs. Even when these Europeanized African helpers have been asked to write down the stories in the vernacular, I have noticed that, unless carefully instructed to record the actual words of the narrators, the long training in the Mission or other schools appears to have resulted in a curious uniform standard of unidiomatic expression which is not really the spoken language of the mass of the people,² nor the one in which these tales were originally told. I stand open to correction, but I believe that most, if not all, of the collections of Akan Folk-tales have been made in this manner.³

¹ Thereby, incidentally, possibly removing the last hope of such a collection being of very much scientific value.

² This somewhat curious state of affairs has been noted elsewhere. At a recent Missionary Conference, one speaker deplored the fact that sermons which the Missionary preached in the vernacular in the environment of the Mission Station were often almost unintelligible to the people outside that area.

³ Such has also hitherto been the unsatisfactory method of research in many other fields of anthropological work in West Africa. These remarks need not, of course, apply to Folk-

Undoubtedly the method that will give the most satisfactory results is for the trained observer to collect his stories at their source; that is, in the remoter villages, as told at night by the old folk, under the stars. The contents of the present volume have been gathered in this manner. The collection represents the gleanings, if not of "a thousand and one nights", at least of many scores of evenings spent sitting in a circle after dark¹ in the village street or, if in the rains, in some open *pato* (three-walled room) with the four sides of the *gyase kesie* (big courtyard) of the compound thronged with villagers gathered under the dripping eaves to hear and to relate these tales. After an evening's story-telling, the best tale would be noted, and the story-teller asked to come to me later on, when the tale would be repeated, written down, and finally read over for correction. The only editing done has been in an attempt to record the originals in a more or less uniform dialect. The stories were collected in areas widely apart—comprising, indeed, most of Ashanti and south into Kwawu.² Slight variations in dialect were therefore not uncommon. Occasionally, also, I have altered a tense in the English translation. The story-teller would often lead off in the past, and in the next sentence slip into an historic present or sometimes into a perfect tense, of which they are very fond. Otherwise the originals represent the Akan language as it is actually spoken to-day in Ashanti. In this respect they are, I believe, unique among works printed in the vernacular. I have not, for several reasons which I need not here enumerate, made any endeavour to conform to the latest fashion in vernacular spelling, and, as in all my previous volumes, have omitted diacritical marks. The student who is specially interested in these can without much difficulty make the necessary alterations in his own copy.

I have, throughout, made the English translation as nearly literal as possible. At this point one meets a certain difficulty in a conflict between a desire for accuracy and an endeavour to give a translation acceptable to English ears. Where an editor has not been tied down by a vernacular text, it is easy to slur over difficulties in translation and to dress such tales so that they seem to run smoothly. The discords that seem inevitable in a more careful transla-

tales written down by Africans wholly ignorant of English who employ their own script, where such happens to exist.

¹ These stories, as we shall see presently, may only be told after dark, with one exception, i.e. they may be related in the daytime at the funeral of one who, during his life, was famous as a story-teller.

² Wrongly spelled "KWAHU" on the maps.

tion are, however, I think, frequently one of the chief charms and most happy claim to originality in these tales. At any rate, they are certainly more valuable than harmonies in diction and English idioms which the illiterate African could never have conceived, and have marred so many pseudo-African collections of Folk-tales.

There are at least three important lines of research in connexion with this subject which I think have never been adequately explored, or at any rate, judged by my own local experience, correctly explained.

The first of these relates to the origin of many of these tales; that is, to the question as to how far they may be considered as native to Ashanti and the Gold Coast.

The second line of inquiry is into the reason for the apparent vulgarity and coarseness of some of the stories. This is a point which, I believe, has hitherto been wholly overlooked.

The third interesting feature is the general use of animal names in those tales which seem otherwise wholly concerned with the lives and actions of human beings. In such cases one would perhaps expect persons, and not animals, to be the *dramatis personae*.¹

I shall endeavour briefly to throw some new light on each of these interesting local problems in turn, which I trust will stimulate further research into similar questions in other parts of the world.

(1) *The Possible Origin of Ashanti Folk-tales*.—If we exclude those other divisions of Folk-lore which include legend and saga, and confine ourselves more particularly to that branch of the subject which is sometimes classified under the Teutonic name of *Märchen*, we are immediately confronted with the remarkable similarity between many of these Akan-Ashanti tales and stories found in localities far distant from the Gold Coast, and among peoples of a different race.

I am of the opinion that in such cases, to ascribe parochial, tribal, or even national limitations and independent local origins to these tales is a mistake. I think the similarity to which I refer cannot be accounted for on the supposition that the human mind has reacted independently in different lands, in a like manner, to some common stimulus. In nearly all such cases, I believe the similarity in the tales to be due to a common origin. I am further of the opinion—and here I depart from a view sometimes held—that, of all the

¹ I am not prepared to accept for West Africa the current explanation of this peculiarity, which is common to almost all Folk-lore.

departments of Folk-lore—using the word in its widest sense to include also customs and beliefs—nowhere are outside influences more likely to be made manifest than in the realm of story-telling. A tale told in one part of Africa may well eventually reach a remote area—remodelled, it is true, and recast again and again in translation, but always clearly recognizable in each of its many variations. A Folk-tale will spread thus until it finds its way across a continent and over seas dividing continents. Slavery in West Africa, both as an indigenous institution and much later in the degraded form it took under the impetus given to the trade by Europeans, was, I think, a very important factor in the dissemination of Folk-tales.¹

Much new “literature”, so to speak, and many a fresh plot, found their way into Ashanti owing to this cause. I believe that when a study comes to be made of the Folk-lore of the northern tribes in the hinterland of the Gold Coast, tales very similar to many of those found in this volume will then be recorded. Some eighteen years ago I made and published a collection of Hausa Folk-lore.² On reading through these volumes again, it is impossible not to be struck with the marked similarity between these Hausaland tales and many of the stories now presented.

To suggest that the bases of many Akan-Ashanti tales are not indigenous is not in any way to detract from their special value as indexes of the character, psychology, local customs, and beliefs of the people who narrate them. Every tribe and every nation which has in turn borrowed such stories not only relates them in a new dialect or in a new language but also alters them to conform with its own peculiar outlook upon life.³ I suppose I have listened to most of the tales contained in this volume at least three or four times, in areas widely apart, and related by men and women of different tribes. The same tale was never quite the same, although always clearly recognizable: the personality of the story-teller and local circumstances in each case influenced the telling. If this be so in the case of different men and women of the same race, it is little wonder that the national mentality of two quite distinct races will also cause a borrowed story to be recast, and a borrowed plot to be placed in a new setting. In each case, however, the final presenta-

¹ Quite apart from the carrying of these stories to America and the West Indies.

² *Hausa Folk-lore*, 2 vols. Clarendon Press, Oxford, 1913.

³ An interesting line of research would, in fact, be a comparison of tales—originally having a common origin, but now narrated by different nations—in order to see the changes which have been introduced into the stories according to the peculiar psychology of the people recounting them.

tion will mirror more or less accurately the ideas of the people and their general outlook upon life, conduct, and morals.

(2) *The Reason for the Apparent Coarseness in so many Akan Folk-tales.*—I think it may possibly come as a surprise to many students, whose only introduction to Akan Folk-lore has been through the medium of the emasculated examples which have been published from time to time, to learn that—what we might at first sight be inclined to term—needless vulgarity, coarseness or even indecency often was, and still is, one of its minor characteristics. The reason for the prevailing ignorance of this fact is explained by what was written in the beginning of this preface. It has been stated already that the European collectors of these tales, being generally ignorant of the language, were in consequence dependent for their data upon literate Africans trained since childhood in the environment of some Mission School. It was only natural, perhaps, that such persons should look askance at tales which clearly seemed thoroughly improper, whether judged by their own new and foreign standards or by the general principles of conduct of their own illiterate countrymen. The tendency was therefore to exclude such tales or to expurgate the offending portions. Even where the European may have been made aware, by chance, of the existence of such “improper” tales, he seems to have considered it his duty to bowdlerize his material. Here we have the explanation, perhaps, why a very striking anomaly has hitherto passed without notice or comment—I refer to the peculiarity presented by a people normally decorous in speech and conduct, whose Folk-tales nevertheless often contain the most Rabelaisian passages, who would yet consider it highly improper to relate these passages if divorced from the occasion and context in which they are nightly publicly paraded.

To any one who has lived among and known these people intimately, it is not sufficient to account for this by merely ascribing it to the laxity in speech or conduct which is often popularly, but wrongly, supposed to be the attribute of so-called “primitive” peoples. As I have already stated, such is, indeed, very far from being the general standard of conduct indulged in, or tolerated by, local public opinion, which is very strict in such matters. Engrossed as I have been for several years in other branches of anthropological research, I have had to be content to remain vaguely conscious of the phenomenon to which I refer, without seeking for an explanation of it. My state of mind regarding the facts now under review was for long very similar to that I once held on the subject of the wanton “atrocities” of which the Ashanti had always stood accused. Concerning these, I had come instinctively to feel that

extenuating circumstances, of which we were ignorant, possibly existed, which would explain how a fine people (whom an unbiased observer had once described as being "the most civil and well bred" he had seen in Africa)¹ came to be guilty of such deeds. That such a supposition was well founded, readers of *Religion and Art in Ashanti* will now be aware.² With regard to these Folk-tales, which contain passages which to an Ashanti would ordinarily be strictly taboo, these facts should be noted: (a) These tales are only permitted to be told after dark.³ (b) The story-teller invariably precedes his tale with a public disclaimer that what he is about to say is true; he will say: "We don't really mean to say so; we don't really mean to say so." (c) Subjects ordinarily regarded as sacred, e.g. the Sky-god, the lesser gods, fetishes, spirit ancestors, the sick, chiefs, sexual matters, appear to be treated as if profane, and sometimes even tend to become the subject of ridicule.

It becomes apparent, therefore, that a period of licence seems to exist on such occasions. That this, indeed, is not mere inference, but can be proved to be actually the case, may be seen from the following:

During some story-telling evenings, between the various tales, and often, indeed, in the very middle of a story, actors will sometimes enter the circle and give impersonations of various characters in the stories. In this connexion I have seen inimitable representations of an old woman dressed in rags and covered with sores;⁴ a leper; a priest with an attendant carrying the shrine of his god; an accouchement, with midwives in attendance, who from time to time adjured their patient to confess with whom she had committed adultery, lest she should die;⁵ a case of theft, referred by the elders to the *nkontwuma* man.⁶

These impersonations are extremely realistic and clever and, like the stories, call forth roars of laughter from all who witness them. On one occasion—it was in connexion, I think, with a sketch depicting an old man covered with yaws⁷—I asked some one seated beside me if people habitually laughed at persons inflicted by *Nyame* (the Sky-god) in this way, and I suggested it was

¹ See *Religion and Art in Ashanti*, preface, p. vi.

² See Chapter XI.

³ With the exception already noted.

⁴ Made with white ashes and lumps of clay plastered all over the body.

⁵ See *Religion and Art in Ashanti*, p. 57.

⁶ See *Ashanti Law and Constitution*, Chapter XXXVII.

⁷ A general disease, Framboesia, very prevalent in West Africa, the most prominent feature of which is a skin eruption.

unkind to ridicule such a subject. The person addressed replied that in everyday life no one might do so, however great the inclination to laugh might be. He went on to explain that it was so with many other things: the cheating and tricks of priests, the rascality of a chief—things about which every one knew, but concerning which one might not ordinarily speak in public. These occasions gave every one an opportunity of talking about and laughing at such things; it was “good” for every one concerned, he said. Following up this extraordinarily interesting explanation, I discovered that it was also a recognized custom in olden times for any one with a grievance against a fellow villager, a chief, or even the King of Ashanti, to hold him up to thinly disguised ridicule, by exposing some undesirable trait in his character—greed, jealousy, deceit—introducing the affair as the setting to some tale. A slave would thus expose his bad master, a subject his wicked chief. Up to a point the story-teller was licensed. He took care, moreover, to protect himself by a public declaration to the effect that what he was about to say was just make-believe. He also, my informants stated, avoided the use of personal names. The King of Ashanti or a great chief might become *Nyame*, the Sky-god; another character be described as “the Spider”, all other actors in the real drama also bearing animal names. This brings me to my last heading, but before passing on to it, I would like to point out that the explanation of this particular feature in Akan Folk-lore is in keeping with certain facts with which we are now familiar.

We have seen a similar idea carried even farther at the *Apo* ceremony—that period of “perfect lampooning liberty” noted by the Dutch historian of the Gold Coast two hundred years ago.¹ Again, on the enstoolment of a new chief, the *Wirempeso*, for a brief spell, are at liberty to curse, abuse, and assault any member of the family of the ruling clan whom they happen to encounter. Yet again, among the Kwawu (a branch of the Ashanti Mampon), just before a chief is finally enstooled, any of the populace who may wish to do so may mildly assault the chief-designate. Upon this they will meditate with contentment on some future date when such satisfaction is denied to them. There is also a custom known as *bo akutia*—a kind of vituperation by proxy. This consists in an aggrieved person arranging with a friend to accompany him to the house of e.g. a chief who has offended him, but of whom he is afraid. The man and his companion then pretend to have a violent quarrel. In the altercation which ensues, the former will assail the latter with every

¹ See *Ashanti*, Chapter XV.

kind of abuse, all this taking place in the presence of the chief against whom one of the parties has the grievance, and against whom all this raillery is subtly directed. Having thus relieved his pent-up feelings, the offended one professes to feel much better. These interesting customs prove, I think, beyond a doubt, that West Africans had discovered for themselves the truth of the psycho-analysts' theory of "repressions", and that in these ways they sought an outlet for what might otherwise become a dangerous complex. This is a discovery which should be of some value to us in all our dealings with them.

(3) *The Use of Animal Names in Ashanti Folk-tales*.—It is true there are certain stories which introduce us to animals, which may possibly be what the late Sir E. B. Tylor would call "animal myths pure and simple". The context in these tales was probably suggested by existing beliefs concerning clan totemism. Again, there are the aetiological myths which possibly were not originally intended as apologues. The majority of these "Beast fables", however, are apologues, and I am inclined to believe (and in this, to agree with my African informants) that the custom of using animal names in these was originally due to the causes which I have now described. The names of animals, and even that of the Sky-god himself, were substituted for the names of real individuals whom it would have been very impolitic to mention. Later, no doubt, such a mild *exposé* in the guise of a story often came to be related *quâ* story. The original practice is still resorted to, however, in order to expose some one whom the offended party fears to accuse more openly, or to escape the African law regarding tale-bearing and libel.

The beasts and birds and fishes and insects which masquerade as human beings in these tales were not, however, selected haphazard. They were chosen with all the cleverness and insight into their various characteristics which one would expect from a nation of hunters and dwellers with nature. Close observation soon shows that wild animals appear to share many of the qualities possessed by human beings.

I realize, of course, that in accepting the above explanation to account for the general use of animal names in Folk-tales of this part of Africa, I am likely to be accused of having fallen into the old error of "confusing allegory and pure myth", and of reading the former into the latter when it does not exist. A quarter of a century of intimate association with so-called "primitive" peoples has made it impossible for me, however, to accept a suggestion which has perhaps been too readily accepted as proven fact, the suggestion, namely, that in these so-called "Beast-tales" the "savage"

makes animals speak and act like human beings¹ because "his mind seems unable to grasp the difference in kind" between animals and himself. This explanation, at any rate so far as this part of Africa is concerned, is not, I think, the correct one.

With regard to the classification of these stories, it will be observed that the majority of them fall under one or other of the well-known headings: drolls and cumulative tales; apologues or tales with a moral; aetiological stories, accounting for physical characteristics in men and beasts, e.g. How the Leopard became Spotted; etymological tales, e.g. How the Ram came to be called *Odwanini*. Each and all of the stories in this volume would, however, be classed by the Akan-speaking African under the generic title of "*Anansesem*" (Spider stories), whether the spider appeared in the tale or not. There is a clear distinction in the mind of the West African between all such tales, ostensibly told in public for amusement, and those other records which the European also classes as Folk-lore, but which are regarded by the African as falling into a totally different category. I refer to the historical myths, which—unlike these *Märchen*—are the sacred and guarded possession of a few selected elders of a tribe. Such historical myths are, indeed, the "Old Testament" of the African.²

Besides the broad classification into apological, aetiological, eponymous, &c., it would be possible again to subdivide the tales into other categories well known to us in European Folk-lore, e.g. one is reminiscent of the *Gelert* type; another of the *Flight from witchcraft* type; another of the Jason type; another of the *Bride wager* type; another of the Beast, Bird, Fish type; another of the *Language of animals* type, and so on.

My preface is already longer than I had intended, but there is just one other observation I would like to make. In this volume the Akan-Ashanti people disclose themselves to us at their worst, no less than at their best. It is, I think, a remarkable self-revelation. Read in conjunction with what has previously been written concerning their Law and Constitution, their Religion and their Art, the survey³ which this book now finally completes will help, I trust, to

¹ "To their minds, the semi-human beast is no fictitious creature, invented to preach or sneer; he is all but a reality." *Primitive Culture*, vol. i, p. 409.

² It is extremely interesting to note that these Spider stories (*Anansesem*) are also known as *Nyankonsem* (the words of the Sky-god). In this respect they may be likened to the parables in the New Testament.

³ *Ashanti Proverbs*; *Ashanti; Religion and Art in Ashanti*; *Ashanti Law and Constitution*; all at the Clarendon Press, Oxford.

reveal to the Western peoples a vision at least of what, perhaps, I may be permitted to describe as "the soul of an African people".

With reference to the illustrations which adorn this volume, I leave Mr. Stevens to describe how they came into being. I wish to thank him most sincerely for the whole-hearted enthusiasm which he not only showed, but inspired in, the young Africans who have produced such remarkable specimens of West African art. To these young artists of Achimota, I also beg to express my sincere thanks and admiration of their work. I am again greatly indebted to the Clarendon Press for assistance in the publication of this volume, and to Sir Henry New for correcting the proofs while I was in Africa.

R. S. R.

April 1930.

NOTE ON ILLUSTRATIONS

WHEN Captain Rattray first suggested to me that I might illustrate this volume, I remember feeling very enthusiastic for the task. As time went on, however, and I began to think somewhat more deeply about the problems involved, the idea grew less and less satisfying. One could not avoid the feeling that the only artist or artists who could possibly illustrate these stories and catch their spirit would be Africans, descendants of those who created the lore in the first place, and would have this spirit in their blood.

However much a European artist might absorb "local colour" in this country, however cleverly and beautifully a Rackham or a Sime might conceive a "sasabonsam" or the "mmoatia", there would nevertheless inevitably be a lamentable lack of genuineness about their efforts, an inevitable carrying over of European sophistications of the fantastic or grotesque order of imagination, whereas what is perhaps most entertaining about these stories is their robust matter-of-fact atmosphere. They are, above all, stories of the great commonplaces of everyday life in the African bush, a life which still continues in great part and our illustrators themselves know to the core.

Another reason for preferring the work of African artists, which occurred to both Captain Rattray and myself, was that this first authentic reduction to writing will mark inevitably a stage in the development of the stories themselves though, one hopes, not a final crystallization. Therefore it is doubly valuable to have fused with this molten metal of the Folk-lore the first attempt by the people themselves to give it pictorial form, as it is poured into the mould.

In fact we have in this book representative specimens of two art-forms developing, *pari passu*, the literature and the pictorial art of negro culture in its present phase. The obvious crudities of each art thus balance each other and harmonize together, because the same mentality is expressed.

For this reason again I decided to choose a team of illustrators rather than entrust the work to a single individual, because quite obviously if the stories are the work of no single individual, their illustration should be a communal artistic effort; the artists therefore remain anonymous.

A team of twelve being once chosen they were left entirely free. They read through the stories in the English version and made their lists of subjects as they read. I inspected these lists and perhaps made suggestions as to the most appropriate distribution of the subjects. In the working out of their

pictorial ideas, however, they were left completely free, assistance only being given on minor technical points, such as the special clarity of draughtsmanship needed for line-block reproduction, and also on obvious solecisms in representation which weakened the idea of the drawing.

As I expected, great difficulties arose owing to the fact that they had never brought themselves to think pictorially about the stories before—a good illustration, by the way, of the contention that the stories themselves are still in the making. For example, the form which “Kwaku Ananse” himself should take gave rise to such heated argument that in the end we have compromised and, with delightful primitive illogicality, have made him sometimes a spider and sometimes a man, as seemed good to the spirit of the story or to the artist in question. And why not? Everything is possible at once in this world of the imagination. One need only quote from one delightful story: “When my mother gave birth to me I was already standing there”; and again, “Her water-pot would have fallen had she not saved it from falling by just catching at it in time. But she did not quite finish saving it from falling, and has gone back to-day to finish the work.”

One word more. In order to enlist the best talents I have included in my team some artists who are not Ashantis, notably Fantis and Ewes. But if these have not Ashanti Folk-tales, they have tales of their own very similar in spirit. All have worked together in a delightfully happy way, and the task has been an invaluable experience to all engaged in it.

G. A. S.

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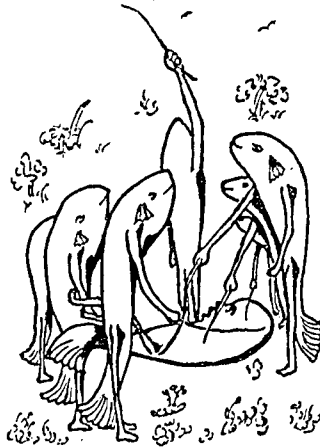
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FOLK-TALES

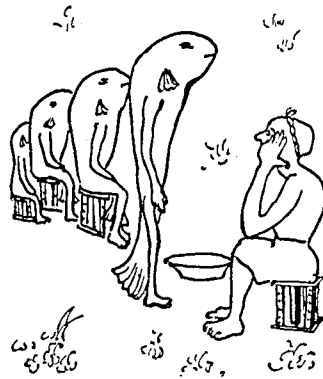
SE'YOYE A OBONTO YA NENAM NSUOM' KWA

YE se Nana Aberewa na owo ho, na ne nnooma yeraye, na osee asuom' mmoa na ya fa. Okoto te ho a, ose, "A', w'agu yen anim' ase, nti dee ye beyo akyere wo a wo behuno yetirim'ne se: ko fa yawa bra, na yen nnyina yensu mama, na dee wantimi ansu ma na no na ono na ofaye." Ode yawa no baye; Okoto suu ma, yefwie guye; Mmobonse besui; Okawa besui; Oyoyo besui; Otidie besui; Obonko besui; Akorese besui; Opitire besui; Okobo besui; nsuom'mmoa nnyina besui. Na akyire'i Obonto Ya nso baye besui, wannya 'nisuo, na ye huno'e se: Obonto Ya na ofaye. Na Nana Aberewa se, "Me 'ennye wo fwe." Na mmoa nnyina se, "Yennie ye bebo no, na wagu yen anim' ase." Na yeboo no. Yeboo no wie'e no, na Nana Aberewa se, "Me gya wo abonterere, wo nenam kwa, obi mmpe wo aye fwe."

Ene se mma ko afwee a, yebefwe na Obonto Ya nenam ha ne ha no. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.



Obonto Ya is beaten



Obonto Ya comes to weep

HOW IT CAME ABOUT THAT *OBONTO YA*, THE MINNOW, IS ALWAYS
"WALKING" ABOUT AIMLESSLY IN THE WATER

THEY say that Old-woman-grandmother was there, and that her property got lost. She said it was "the water creatures" that had taken (the things). The crab was sitting there, and she said, "Ah, you have caused our eyes to droop (in shame), and what we propose doing to show you what is in our head is (this): go and bring a brass pan and let us all fill it with (our) tears, and the one who cannot weep so as to fill it, that is the one who has taken (the things)."

She brought the brass pan. *Okoto*, the crab, wept and filled it; they emptied it out; *Mmobonse* came and wept; *Okawa* came and wept; *Oyoyo*, the eel, came and wept; *Otidi* came and wept; *Obonko*, the shrimp, came and wept; *Akorese* came and wept; *Opitiri* came and wept; *Okobo* came and wept; all the water creatures came and wept. Last (of all) *Obonto Ya*, the Minnow, came to weep; she did not get water from her eyes; therefore they perceived that *Obonto Ya* had taken (the things).

But Old-woman-grandmother said, "I shall not do anything to you." Thereupon, all the creatures said, "As for us, we shall beat her, for she has put us to shame." So they beat her.

When they had finished beating her, Old-woman-grandmother said, "I leave you (for ever) to flit about aimlessly; no one will ever wish to have anything to do with you."

This is the reason that, when women "go splashing" (for fish), they see *OBONTO YA* wandering (now) here and there.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



Old-woman-grandmother

MPITIRIPI NE MPATRAPA

MPITIRIPI ne Mpatrapa, ne Anyankama Kyerebi, ne Kyerebi-Koso-Adawurampon, na yekotoo mme 'duasa. Na ye se, "Obi nnka 'sahuro ntafere." Na Agya 'Nanse ako ka 'sahuro atafere, na ye se, "Fa ka."

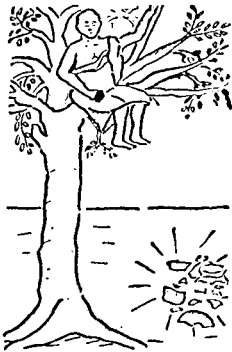
Ananse se, "Me fa ka sen?" Na ye se, "Wo fa ka se, Mpitiripi ne Mpatrapa ne Anyankama Kyerebi ne Kyerebi-Koso-Adawurampon na yakoto mme 'duasa, na ye se, obi nnka 'sahuro ntafere, na waka 'sahuro atafere, nti na ye se, 'fa ka'." Na ye gu Ananse so, na ye gye, na ohuruye, na padie mu kado!

Nti ne se, da wo behuno Ananse na ota' padie mu, nankra eka' no, nankra onenam fam te se Koto.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

SE 'YOYE A NYANSA BA OMANM'

YE se Kwaku Ananse na owo ho, na oprapraa nyansa nnyina boaa-'no na ode guu toam'. Ose ode foro dua ako sen so, na nyansa nnyina asa asase so. Na omaa so se ode koro, na oko duruu dua a, ode eko sen so, ase, na ode homa sa toa no so, na ode yaneye, na toa no bedii n'anim',



na ode kaa dua no se oforo. Oforo, foro, foro a, twon! Na ode aka no bio, nso oforo, foro, foro, twon! Na ne ba, Ntikuma, gyina ho a, ose, "E! w'ani awu, nkra wo dancee toa no too w'akyi a, nkra watimi afo'."

Ose, "So ho ne wo mpan'insem." Na wasan aforo bio sara, nsoso pasa! Afei na ofwe ha, na ode toa no too n'akyi. Afeidie ode kaa no, kra! kra! kra! ona okoro no. Oduruu dua no nkon, ose, "Kwaku Ananse mawu Afio, me 'ba, kete, kete, kete, me, me wo ho yi, maboaboa nyansa nnyina ano, na se ebi aka na me ara manhu, na me 'ba, tototefewa, na wakyere me!" Na osoo toa no mu, na tintini! na

atoo toa no twene, na tese!

MPITRIPI AND MPATRAPA

MPITRIPI and Mpatrapa and Anyankama-Kyerebi and Kyerebi-Koso-Adawurampon went and dug up thirty palm-wine trees, and they said, "Let no one touch the froth of the palm-wine and lick (his fingers)."
Now Father Spider went and touched the froth of the palm-wine and licked (his fingers), and people (lit. they) said, "Take the debt." Ananse said, "What debt have I incurred?" They answered, "You have incurred a debt because, Mpitripi and Mpatrapa and Anyankama-Kyerebi and Kyerebi-Koso-Adawurampon have gone and dug up thirty palm-wine trees, and they said let no one touch the froth of the palm-wine and lick (his fingers), and you have touched the froth of the palm-wine and licked (your fingers), that is why we say, 'take the debt'" (i.e. you must pay the penalty); and they dunned the Spider in order to receive (the compensation), so he jumped and clung to the ceiling, (with a noise like) *Kado!*

That is why they say for ever after, one will see Ananse plastered against the ceiling, although long ago he used to walk on the ground like Okoto, the Crab. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

HOW IT CAME ABOUT THAT WISDOM CAME AMONG THE TRIBE

THEY say that Kwaku, the Spider, was there, and that he swept up all knowledge, gathered it together in one spot, and placed it in a gourd pot. He then declared that he would climb a tree and go and hang it on it, so that all wisdom on earth would be finished.

So he took it up to go with it, and when he reached beneath the tree where he was going to hang it, he took a string, and tied it to the gourd, and hung it in front of him, and he set himself to climb the tree. He climbed, and climbed, and climbed; in vain. He strove again, again he made to climb, and climb, and climb; in vain.

Now, his son, Ntikuma, who was standing by, said, "Oh, your eyes have surely died (for shame), would it not have been better if you had turned round the gourd and put it on your back, then doubtless you would have been able to climb?" He (the Spider) said, "Clear out, you and your old-fashioned sayings." Then he turned to climb once more as before, but once again, fruitlessly. Then he considered long, and (finally) took the gourd and put it behind him. Then he set himself to climb, and mounted swiftly, *Kra! kra! kra!* (was the sound of his climbing); there he goes. He reached where the branches began to spread out from the stem, and he said (to himself), "I, Kwaku Ananse, by the lesser god, Afio! I might as well be dead, my child who is so small, so small, so small—there was I, I collected all wisdom (so I thought) in one place, yet some remained which even I did not perceive, and lo! my child, this still-sucking infant, has shown it me." Then he seized that gourd, and there was a sound of rending, *tintini!* and he cast it away, and there was a sound of scattering, *tese!*

Ene se nyansa obiara nyaa bie, na wo a wanko ho ntem no, ene (sebe) 'kwasea.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

SE 'YOYE A YENNYA AKODA 'FITUOM'

YE se obofuo ne ne 'ba na ye ko kyekyere akura, na ye tee mu, na obofuo no akum mmoa, akum, akum, akum. Mmoa nnyina bi wom'. Na sa mmoa yi, okum yen a, na odi nam no a, na otwa ne ti, de ato ho.

Dampon biako dee mmo'tire ma se yi a, eto. Nanso kasa ne no ngyamu, obofuo no se oko wuram' a, da na wagya ne ba no 'fie. Na dakoro bi dee akoda no te ho obefwe aboafufuo, na santan! Ose, "Me nana madwo." Ose, "Wo 'se wo 'he?" Ose, "Agya ko wuram." Osebo no se ofwe, obefwe mmo'tire, na bebrebe! Ose, "Yie! Wahuno amane." Ose, "Fa mmoa nnyina tiri bra ma menfwe." Na Kantinka gyina ho na onyam ne dua sei f're! f're! f're! Na akoda no de mmo'tire no besaa ho ten-ten-ten, be ye se ha ne do. Na Osebo se, "Bobo ye din ma me ntie." Na ogyina akoda no kon so, ose, "Bobo, 'oyi aboa ben?"

Ose:

"'Oyi Adowa, Adowa, Adowa, Kwadwo Aberefi Adowa, Agya na okum Adowa yi, otuo to a, me ma Agya damirifa!"

"'Oyi aboa ben?"

'Oyi Otwe, Otwe, Otwe, Otwe, Mpesinianka-ne-firi-obofuo. Agya na okum Otwe yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Oyuo, Oyuo, Oyuo, Oyuo Kwabi, Agya na okum Oyuo yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Abedie, Abedie, Abedie, Agya na okum Abedie yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Otromo, Otromo, Otromo Sakwa, Agya na okum Otromo yie, otuo to a, me ma Agya damirifa!

That is how every one got wisdom; and any one who did not go there in time (to pick some up) is—excuse my saying so—a fool.
This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

HOW IT CAME ABOUT THAT WE DO NOT LEAVE A CHILD IN AN EMPTY HOUSE

THEY say that a hunter and his child went and built a small settlement, and in it they dwelt. And the hunter has killed beasts, has killed, has killed, has killed. Every kind of animal was among them. Now, when he killed these beasts he used to eat the meat, and cut off the heads, and put them there; one whole room was full of animal heads, as full as this. Now words are sometimes left behind (i.e. there is something I have forgotten to say); that hunter, when he went off to the bush, always left his child at home. One day, as the child sat there, he saw the White (spotted) animal; and it was all of a sudden. He said, "My grandchild, good evening." He said, "Where is your father." He (the child) said, "Father has gone to the bush." The leopard, as he was looking about, saw the heads of the animals, and there were many. He said, "Ah! you are in for trouble." Said he, "Bring all the beasts' heads for me to see." And the fearful one stood there and lashed his tail (which made a swishing sound like) f're! f're! f're! And the child took the heads of the beasts and set them out there in a long, long line that reached (as it were) from here to over yonder. And the Leopard said, "Name them for me that I may hear." And he stood over against the child's neck, and said, "Call out (their names); this one, what kind of a beast is it?"

He (the child) said:

"This one is the little antelope, Adowa, Adowa, Adowa, Kwadwo Berefi Adowa, Father killed this Adowa, when the gun goes off, I hail Father, *damirifa!*" (Alas).
"What kind of beast is this?"

"This is Otwe, the Duyker, the Duyker, the Duyker (whose title is), the-agile-one-if-unhappy-the-fault-lies-with-the-hunter. Father killed this Duyker, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

"This is the black duyker, Oyuo, Oyuo, Oyuo, Oyuo Kwabi, Father killed this Oyuo, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

"This is the red duyker, Abedie, Abedie, Abedie, Father killed this Abedie, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

"This is the Otromo, the Bongo, the Bongo, the Bongo, Sakwa the Bongo, Father killed this Bongo, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

'Oyi aboa ben?

'Oyi Wansane, Wansane, Wansane Mmomire, Agya na okum Wansane yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Kotoko, Kotoko, Kotoko Gyanbibì, Agya na okum Kotoko yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Ekuo, Ekuo, Ekuo Asimpi, Agya na okum Ekuo yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Oforotie, Oforotie, Oforotie Pantan, Agya na okum Oforotie yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Osonson, Osonson, Osonson Ofuntum Kwao, Agya na okum Osonson yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Oko, Oko, Oko, Agya na okum Oko yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Aboa Kesie, Aboa Kesie, Aboa Kesie, Serem' 'Sai, Agya na okum Aboa Kesie, yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Esono, Esono, Esono-Bonin-koro-obu-akumam', Agya na okum Esono yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Susono, Susono, Susono, Agya na okum Susono yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Ebìe, Ebìe, Ebìe, Agya na okum Ebìe yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Kokotee, Kokotee, Kokotee Asamoa, Agya na okum Kokotee yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Ofosuo, Ofosuo, Ofosuo, Agya na okum Ofosuo yie, otuo to a, me ma

" This is Wansane, the Bush-buck, the Bush-buck, the Bush-buck, Mmomire the Bush-buck, Father killed this Bush-buck, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is the Kotoko, the Porcupine, the Porcupine, the Porcupine, Gyanbibi, the Porcupine, Father killed this Porcupine, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Ekuo, the Buffalo, the Buffalo, Asempi, the Buffalo, Father killed this Buffalo, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Oforotie, the Cob, the Cob, the Cob, Pantan, the Cob, Father killed this Cob, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Osonson, the Hartbeest, the Hartbeest, the Hartbeest, Ofuntum Kwoa, the Hartbeest, Father killed this Hartbeest, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Oko, the Roan, the Roan, the Roan, Father killed this Roan, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Aboa Kesie, the Great Beast, the Great Beast, the Great Beast, 'Sai, King of the tall-grass-country, Father killed this Great Beast, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Esono, the Elephant, the Elephant, The Great bull that walks alone, he who breaks the axes, Father killed this Elephant, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Susono, the Hippo, the Hippo, the Hippo, Father killed this Hippo, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Ebic, the Giant-forest-Hog, the Giant-forest-Hog, the Giant-forest-Hog, Father killed this Giant-forest-Hog, when the gun goes off, I hail Father, *damirifa!* "

" What kind of beast is this? "

" This is Kokotee, the Bush pig, the Bush pig, the Bush pig, Asamoa, the Bush pig, Father killed this Bush pig, when the gun goes off, I hail Father, *damirifa!* "



The hunter's child and the leopard

Agya damirifa!

'Oyi aboa ben?

'Oyi Kwaduo, Kwaduo, Kwaduo Boapampa, Agya na okum Kwaduo yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Apese, Apese, Apese, Agya na okum Apese yie, otuo to a, me ma Agya damirifa!

'Oyi aboa ben?

'Oyi Efuo, Efuo, Efuo Ya, Agya na okum Efuo yie, otuo to a, me ma Agya damirifa!

Efei na obaa aboafufuo tiri ho, na ose, "'Oyi so e?"

Ose, "M'Agya mmara ansa.

Yeyi 'ehu 'po."

Osebo ne se, "Mate, meko, okyena meba, na wo 'se ba a, bisa no ne din."

Ose no fi wuram'baye, na ose, "Amanie a mahu ni," Ose no se, "Adie ben?" Ose, "Wo gyaa me ha koo wuram'na Osebo baye, na omaa me sesaa mmo'tire nnyina na omaa me boo ye din bako bako, na eko duruu onuanom so, na ose memmo din, na me se omma wo mmara ansa na yi no dee ehue." Ose se, "Wie! nye biribi, okyena nsoso ye be fwe."

Ampaara soso adiekyeeye no, ose no koo wuram'. Osebo no baye bio, na omaa no sesaa mmo'tire de beguu ho bio; na wama no abobo mmoa no ti bako bako. Okoduruu Osebo no ti so bio, ose, "M'Agya mmara ansa, yeyi 'ehu 'po!" Osebo se, "Wie! okyena dee se me ba, na wanka ankyere me a, metwa wonso wo 'ti." Akoda se, "Mate." Onwuno dwoye na ose baye, na ose, "Nne dee, se okyena wannyo wo ho se dee wo be yo, enie metu magya wo kuro yim'." Ose se, "Aden dio?" Akoda no se, "Osebo no waba bio, na ose, se okyena dee se manka a, dee ode beyo me, me nni." Ose no se, "Wie mate." Na enie oko kynie ko pee nhahama ne nunsini de behoro ne tuo nom'. Opomaye na ode sii ho. Adiekyee na oko bataa babi.

Ankye a, obefwe se 'Sebo no guguso na oba. Osebo sii 'fie ara, oka kyeree obofuo 'ba se, "Nne dee, dee ebeyo, beyo". Akoda no se, "Oho! wo nnim nti." Osebo se, "Eh! mante, wose sen?" Ose, "Wose mensesa, na mese sen?" Osebo no se, "Koso." Akoda no de mmotire besesaa so, se, "Memfanto 'he?" Osebo se, "Wose sen?" Ose, "Aboa woyi 'ti, na me kaye." Osebo no ko gyina akoda no kon so, se, "Koso, woyi so aboa ben?" Ose:

"What kind of beast is this?"

"This is Ofosuo, the Water-buck, the Water-buck, the Water-buck, Father killed this Water-buck, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

"This is Kwaduo, the Yellow-backed-duyker, the Yellow-backed-duyker, the Yellow-backed duyker, Boapampa, Father killed this Yellow-backed-duyker, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

"This is Apese, the Brush-tailed-porcupine, the Brush-tailed-porcupine, the Brush-tailed-porcupine, Father killed this Brush-tailed-porcupine, when the gun goes off, I hail Father, *damirifa!*"

"What kind of beast is this?"

"This is Efuo, the Colobus Monkey, the Colobus Monkey, the Colobus Monkey, Ya, the Colobus Monkey, Father killed this Colobus Monkey, when the gun goes off, I hail Father, *damirifa!*"

And now he reached where the head of the White-(spotted)-one lay, and he said, "And this one too, eh?" He (the child) said:

"Let Father come before (I name it), for this is fearful."

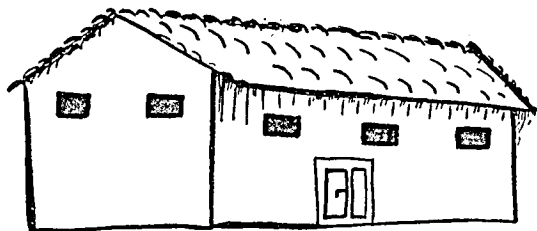
The Leopard said, "I have heard; I am going off; to-morrow I shall return, and when your Father comes home, ask him its name." The Father returned from the bush, and he (the child) said: "It's misfortune I have beheld." The Father said: "What's the matter?" He (the child) said: "You left me here to go to the bush, and the Leopard came along, and he made me lay all the beasts' heads in a line and name them one by one, until (we) reached that of his kinsman, and he said that I must speak its name, but I said he must let you come first, as this one was a thing of dread." The Father said: "Oh, that's nothing, we shall see what happens again to-morrow." And of very truth, once again when objects began to be visible (i.e. at dawn) the Father went off to the bush. The Leopard came again and made him (the child) lay the heads out there in a line once more, and caused him to name the beasts' heads one by one. When again, for the second time, he reached the head of the Leopard, he said:

"Let Father come before (I name it), for this is fearful."

The Leopard said: "All right, but to-morrow when I come and if you do not tell me, I shall cut off your head too." The Child said: "I have heard!" Evening fell cool, and the Father returned home and (the child) said: "As for to-day—to-morrow if you do not bestir yourself and see what you are going to do about it, then I am off and will leave you here in this settlement." The Father said: "What is the matter again?" The child said: "The Leopard came a second time, and he says if to-morrow I do not speak, what he will do for me will be more than I can stomach (lit. eat)." The Father said: "All right, I have heard." Then he wandered off to seek for leaves and medicine roots, with which to bathe his gun. He loaded it, and set it there. Just as things became visible, he went and hid somewhere. Not long after, he saw the Leopard coming hastening along.

"Woyi Otwe, 'Twe, 'Twe, Agya na okum 'Twe,
 Agya na okum 'Twe yi, otuo to a, me ma Agya damirifa!"
 Na wakeka mmoa nnyina sara, na ekoduruu 'Sebo dee so. Ose, "Woyi so
 e?" Ose:

"Woyi Etwie, 'Twie, 'Twie, Agya Etwie,
 Agya na okum 'Twie, otuo to a, me ma Agya damirifa!"



The hunter's settlement

Osebo no se, "E! wa huno amane, m'aso bako ate, aka bako." Na wasan ebisa no bio na waka. Ose, "Maso mmienue ate, aka me suman pekyiwa esi m'anim." Na ose abo fwerema afere no, oka kyeree no se, "Twe wo ho." Na akoda no 'huri si. Osebo no 'se, "Wo ko 'he?" Akoda no se, "Me sentam!" Osebo se, "Me nana, wo nim nyansa." Ose, "Woyi so aboa ben?" Ose:

"Woyi Etwie, 'Twie, 'Twie, Agya Etwie,
 Agya na okum Etwie yi, otuo to a, me ma Agya damirifa!"

Na'no siiye, Osebo no 'se oto akye no, na akoda no 'se ama tuo no asu, tomm! na Osebo da ho, tim! Na ose baye, na obetwitwaa Osebo nam, na oto peye. Ene se mpan'infuo se yennya abofra nko fituom', na obofuo yee sa, nankra oma Osebo abekye ne 'ba.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmere me.

SE 'YOYE A OPETE TE EBINI SO DA

OPETE ne Anene na ye wo ho, na Anene se, "Ma yenko twa 'twene bi na yennoro ho." Ye siim'koo wuram', na ye ko too onyina. Opete hunu onyina na ose, "Me dee ne yei, na me na me ye opan'ini nti me na metwa kesie." Anene se, "Mate." Anene 'so se ofwe, obefwe

As soon as the Leopard reached the house, he spoke to the hunter's child, saying, "As for to-day, what will happen will happen." The child said: "Ah, that's because you don't know (quite everything)." The Leopard said: "What is that you say, I didn't hear?" The child said: "You told me to line up (the heads), and what could I say (to that)?" The Leopard said: "Get on (with the job)." The child took the heads of the beasts and spread them out in a line, saying (aside to his Father), "Where shall I put (this one)?" The Leopard said: "What's that you say?" The child said: "I was just reminding myself of the name of this animal." The Leopard went and stood over against the child's neck and said, "Go on, and this one too, what kind of beast is it?"

"This is the Otwe, the Bush-buck, the Bush-buck, the Bush-buck, Father killed this Bush-buck, when the gun goes off, I hail Father, *damirifa!*"

And he named all the beasts' heads in like manner, and reached that of the Leopard. He (the Leopard) said: "And this one, eh?" He (the child) said: "This is Etwie, a Leopard, a Leopard, a Leopard, Father Leopard, Father killed this Leopard, when the gun goes off, I hail Father, *damirifa!*"

The Leopard said: "Oh, but you have seen misfortune; of my ears, one has heard, there remains the other." And he went back and asked him again, and the child repeated it, and he (the Leopard) said: "My two ears have now heard, there remains only my little calabash that contains my fetish which I have placed before me." Now the Father whistled, and called on his child and said to him, "Draw yourself aside," and the child leaped and stood aside. And the Leopard said: "Where are you going?" And the child said: "I was just moving a little aside." The Leopard said: "My grandchild, you have sense." And he (the Leopard) said: "And this one too, what is its name?" He (the child) said:

"This is Etwie, a Leopard, a Leopard, a Leopard, Father Leopard, Father killed this Leopard, when the gun goes off, I hail Father, *damirifa!*"

His mouth stood still, and the Leopard was about to spring and catch him, when the child's Father made the gun cry out, Tumm! And the Leopard lay there, and the sound of his falling was, Tim! And Father came and cut up the Leopard's flesh and threw it all around.

Now that is why the elders say we must not leave a child alone in the house, for the hunter did so, and nearly let the Leopard catch his child.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

HOW IT CAME ABOUT THAT THE VULTURE ALWAYS SITS AMONG FILTH

THERE once lived a Vulture and a Crow, and the Crow said, "Let us go and cut out a drum and play on it." They set out for the bush, and they came across a silk-cotton tree. As soon as the Vulture saw the silk-cotton tree, he said, "This one is mine, for, as for me, I am the elder, therefore I shall cut down this great one." The Crow said, "I have heard." The Crow also, as he was looking about, saw a "Cedar" tree standing there, he also

se tweneboa na esi ho yi, na ono soso ko twaye. Yen nnyina sènee atwene.
Opete se obo ne twenem', eno a ne se:

Futuru! Futuru! manya ntem!

'Pete Kwakye! manya ntem!

Anene so boo ne deem', eno a ne se:

Anene Kwa! Kwa! Anene Kwa! Kwa!

Ye goro, goro, goro, na 'Nyame teeye, na osomaa Akroma baye, ose, "Ago!"

Ye se, "Ame!" Ose, "'Nyame se wate agoro bi ha, na nti momfa mmere
mmego' ma no ntie," Mmoa no siim' koo 'Nyame anim', na ye goro, goro,

goro na 'Nyame se, "Mate eye de, agoro mmienue 'ye de nti mekye mo
adee." Enie 'Nyame ko faa nnaka mmienue besisii ho, bako ho fefefe, ebini

ma se yiara to, bako nsoso cho tantantan, sika ma se yiara to. 'Nyame se,
"Mo mmienue mmefa." Opete se, "Me na me ye opan'ini, na ma me nkoyi

bi kane. Okoye no, okoyii dee 'ho fefefe no, Anene so koyii dee 'ho tantantan
no. Ye maa so, na ye de koo ye kurom'. Ye ko biee so, Opete se ofwe no

dee, ebini pakyia! Anene nso se ofwe no dee, sika se yi a gon! Ankyere
bi a na obofuwo baye, na obeka kyeree 'Pete se, "Ye se w'Ase awu." Ose,

"Anene ma me pokwa bako memmo mensa na me nko ayie." Ode pokwa
no booye, na okoo ayie no. Ose oko yane so, osene so, ose osore, na pokwa no

ate agu yane nom'. Ose, "Ye! Anene adee ayera, na me ko 'fie sen?"
Ohuri sii yane nom'na ope.

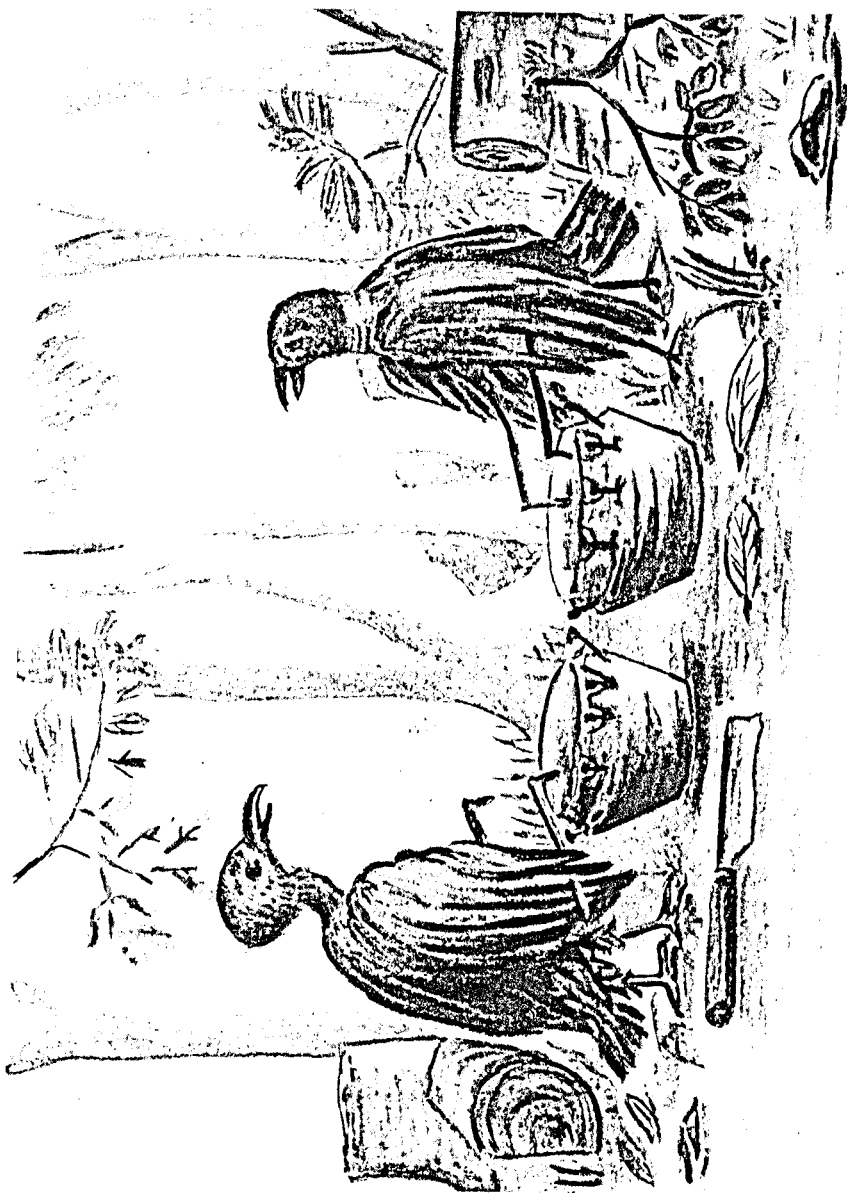
Ene se, wo behuno 'Pete da, na ofwete fwete yanem', na ope Anene pokwa
abere no.

Nti na mpan'infuo se adufurupe nnye.

M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na
momfa bi mpene me.



Vulture and Crow



"They both carved out drums"

went and cut it. They both carved out drums. When the Vulture beat his drum it sounded just like this:

Futuru! Futuru! I have got (mine) quickly!

Vulture Kwakye! I have got (mine) quickly!

When the Crow beat his, it sounded like this:

Crow, Kwa! Kwa!

Crow, Kwa! Kwa!

They kept on playing, and the Sky-god heard, and he sent the Hawk (to summon them); and the Hawk came, (and hailed them) "Ago!" And they answered, "Ame!" He said, "The Sky-god says he has heard some dance-music here and therefore you must bring it along and play it for him to hear." The creatures set out and went before the Sky-god's face; and they played, and played, and played, and the Sky-god said, "I have heard that it is sweet; the two tunes are sweet, therefore I present you (each) with something." Then the Sky-god went and fetched two boxes and set them down there, the exterior of one was very beautiful to see; filth to brim like this within; the other also, a very nasty one; gold to the brim like this within. The Sky-god spoke, (saying), "Each of you two come and take." The Vulture said, "I am the elder, so let me go and take one first." When he went, he picked out the very beautiful one, while the Crow also took the very nasty one. They lifted them up and went off to their village. When they went to open them, the Vulture, when he looked inside his, filthy slime. In the Crow's, when he looked inside, gold shining red as anything. It was not very long after that a messenger arrived and told the Vulture (saying), "I am sent to say that your mother-in-law is dead." He (the Vulture) said, "Crow, give me one gold nugget to bind on my arm that I may go to the funeral." He got the nugget and bound it on, and went off to the funeral. Arrived there, he said he must go and ease himself; he squatted down, but when he was about to rise up, the nugget fell off, and was lost. He said, "Oh, the property of the Crow is lost, and how can I return home?" So he jumped into the filth and searched (for the nugget). That is why you will see the Vulture, always he is scratching, scratching, at the latrine, for he is looking for the Crow's nugget to bring it to him.

That is why the Elders say, "Greed is not good."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

OBI YE WO PAPA A, FA PAPA DA N'ASE

YE se Okodee na owo ho, na onenamnenam na okotoo Aberewa bi a ekuro da ne nan. Na Okodee se, "Yie! ekuro bako ni, yei dee eye den a, na wo timi nantie?" Aberewa se, "E! kakra kakra." 'Kodee se, "Nnipa a m'aba, okyena nko, me koye wo yie a, na wo kofa bone na ada m'ase." Aberewa se, "O! mentimi." Okodee se, "Wontimi dee a, m'ate." Osee, "Kata w'ani na te." Na Aberewa akata n'ani na wate. Okodee se, "Fwe wo 'kuro." Aberewa befwē a, pasa! Na wama no akata bio; oteye, obefwe, asase so nnyina na y'ado yi. Ose, "Kata bio." Okataye na oteye na adan na eyeyere ho. Na omaa no kataa bio. Oteye, obefwe kuro na sei kakraka! Okodee se, "Aberewa wo nsam' a!" Aberewa se, "Aseda na me da woo." Efei Aberewa se, "Edeen na memfa nna w'ase?" 'Kodee se, "Mempe hu, na medee onyina yi a esi ho yi na me pe." Aberewa se, "'Yi so na eye deen, fa'ye." Na Okodee tuye, na oko sii so na onyonoo perebuo, na otoo nkesua mmienū de guum'. Na ofwanee nkesua mmienū no; na okope biribi abere no mma adi no. Aberewa nana te ne nkyen a, ose, "Ehe! Ehe!" Aberewa se, "Edeen?" Ose, "Mewe 'Kodee mma." Aberewa se, "Mekofa 'Kodee mma 'he?" Na Ananawa asu bio, "Ehe! Ehe!" Aberewa se, "Edeen?" Ose, "Mewe 'Kodee mma, se mannya ebi mannwe a mewu." Aberewa se, "E! Okodee mma nti na me nana yi nwu? Monsore mfa nkuma nkobu onyina na momfa 'Kodee mma no mmēra." Nkrofuō no koo ho, pinpin! pinpin! pinpin! eyee se dee dua no eko fam', na Okodee mma no 'pan'ini a odim' ahuri abegyina perebuo no ano na wama so; osu fr'eni se:

Sango Anoma e!

Sango Anoma e!

Sango Anoma Okodee 'ba!

Sango Anoma e!

Sango ko adidi a, bra!

Sango Anoma e!

Sango O! O!

Oni tee se ne 'ba esu; otuye, fa! obaye, ose "Sanguri!" na dua no aka 'si anim', na nnipa a ye buo no nnyina amem! Na ode aduane no maa ne mma. Na wakra yen se, "Meko, se Aberewa beyi mo a, momma no nyi."

IF SOME ONE DOES GOOD TO YOU, SHOW YOUR THANKS
BY DOING HIM GOOD IN RETURN

THEY say there (once) was an Eagle, and in her wanderings she went and met a certain old woman who had a sore on her leg. And the Eagle said, "Gracious me! This is a sore in a class by itself; with one like this, however hard you try, are you able to walk?" The old woman said, "Oh, just a very little." The Eagle said, "You people, nowadays, if I were to do something good for you (to-day), to-morrow you would take something bad to thank me." The old woman said, "Oh, I could not do (that)." The Eagle said, "If you cannot behave like that, I have heard." She said, "Shut your eyes and open them." And the old woman shut her eyes and opened them. The Eagle said, "Look at your sore." And when the old woman came to look—not a vestige of it. Then she made her close (her eyes) again; she opened them, and she saw that all the land had been cleared. She said, "Close them again." She closed them, and she opened them, and houses stood there, firmly. And she made her close them again. She opened them to see a town this size; there it was—huge. The Eagle said, "Old woman, it's yours (lit. in your hands)." The old woman said, "Thanks I give to you." Then the old woman said, "What must I take to thank you?" The Eagle said, "I do not want even a trifling thing, as for me, (all) I desire is this Silk-cotton-tree that stands there." The old woman said, "This thing (you ask for) what of it, take it." Then the Eagle flew off, and alighted on it, and wove a nest, and laid two eggs, depositing them in it. And she hatched the two eggs, and went off to seek for something for her children to eat. The old woman's grandchild, who lived with her, began to whimper, "Ehe! Ehe!" The old woman said, "What's the matter?" She said, "Let me chew an Eagle's children." The old woman said, "Where am I to get an Eagle's children?" The small grandchild commenced again, whimper! whimper! The old woman said, "What's the matter?" The child said, "Let me chew an Eagle's children, for if I don't get some to chew, I shall die." The old woman said, "Ah! must this, my grandchild die for want of an Eagle's children to chew? Up you get, take axes and go and strike the silk-cotton-tree and bring me the Eagle's children." The village folk went there, (the axes sounded), Pinpin! Pinpin! Pinpin! It was as if the tree was going down, when the elder of the Eagle's children jumped up, and came and stood on the edge of the nest, and raised a cry; she called the mother, saying:

Sango, the bird e!

Sango, the bird, the Eagle's child!

Sango, the bird e!

Sango, if she went to eat, come back!

Sango, the bird e!

Sango, o! o!

The mother heard that her child was crying; she rose up, (and the sound of her wings flapping was,) fa! She came; she said, "Sanguri," and that tree (which was nearly severed) came together again, and all the people who had been striking it, were swallowed up. Then she took the food which she had brought

Na Aberewa no se, "Monko bu dua no na momfa mmoa no mmere me nana no nwe." Na yekoo ho bio, pinpin! pinpin! pinpin! Ase dee dua no ko fam' no, na akoda no afi abegyina perebuo no ano, na ofree oni se:

Sango Anoma e!

Sango Anoma Okodee 'ba!

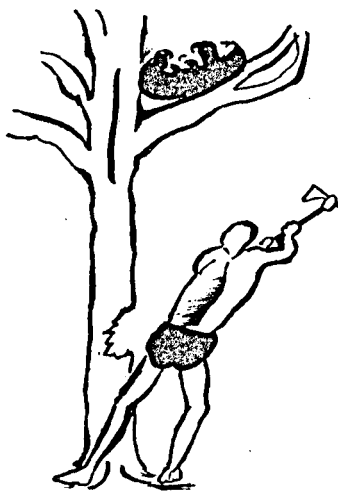
Sango Anoma e!

Sango ko adidi a bra!

Sango Anoma e!

Sango O! O!

Wafere oni, af're no, af're no, af're no, pasa! Efeidee dua no kasaa fam', birim! Ye yii 'Kodee mma no; ye de bako komaa Aberewa, na bako a aka



Pinpin! Pinpin! Pinpin!

M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.

tuye ko sii Wawa so. Bako ye totoo no, de no maa Aberewa nana, de boo ne brodedwo so. Ankye na 'Kodee no baye. Obeba, dua no na yeabuo yi, obefwe se ne 'ba bako na osi ho yi; obisaa n'amanee. Na ono 'so kaa n'amanehu' nnyina kyeree no. Okodee siim' koo Aberewa 'fie; obekoro, ne 'ba bako na Aberewa nana owie. Ose, "Aberewa me ma w'amo." Ofiri Aberewa no 'fie na oko fitii kurotia. Ose, "Sanguri!" Na nnipa nnyina ko; na waka bio "Sanguri!", na adan no nnyina abubu, seisei na adan nnyina grabu! "Sanguri!" Kuro no adane kwaye bio. "Sanguri!" na Aberewa 'kuro asan aba. Na ose, "Aberewa wahu, sa 'nti na mpan'infuo se, obi ye wo papa a, fa papa da n'ase, na mfa bone nna n'ase."

and gave to her children. Then she bade them good-bye, saying, "I am going, if the old woman comes to take you away, let her take you." And the old woman said, "Go and strike the tree and bring the creatures for my grandchild to chew." And they went there a second time, Pinpin! Pinpin! Pinpin! It was as if the tree was to go to the ground, when the (Eagle's) child came out and came and stood on the edge of the nest, and called its mother, saying:

Sango, the bird e!

Sango, the bird, the Eagle's child!

Sango, the bird e!

Sango, if she went to eat, come back!

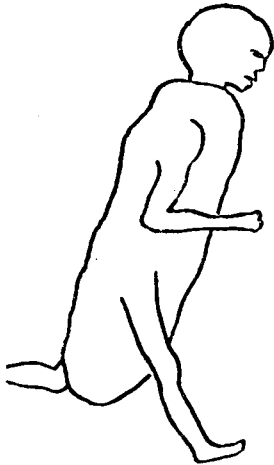
Sango, the bird e!

Sango, o! o!

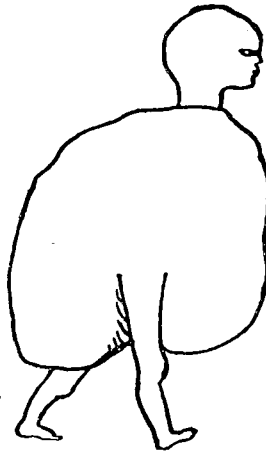
She called her mother, and called, and called, and called—no answer—and now the tree spoke as it hit the ground, "Brim!" (it said). They took away the Eagle's children; they gave one to the old woman, but one that remained flew away and alighted on a Wawa-tree. One, they roasted, and gave it to the old woman's grandchild, who added it to the roasted plantain (she was eating). Not long after, the Eagle came. When she reached the tree which they had felled, she saw one of her children sitting there; she asked her what had happened, and she told her all the news. The Eagle set off for the old woman's village. When she went there, the old woman's grandchild was eating one of her children. She said, "Old woman, I congratulate you." She came out from the old woman's house and commenced (her magic) at the outskirts of the town. She said, "Sanguri," and every person disappeared, and again she said, "Sanguri," and every house broke up at once and not a dwelling remained. "Sanguri," the village once again became the forest. "Sanguri," and the old woman's sore came back. And she said, "Old woman, you have seen, that is why the elders say, if some does good to you, thank him by doing good to him and do not take evil to thank him." This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

SEDIE OSEBO HO EBEYO KURUKYIRE KURUKYIRE

NWANSANA ne Okyem na ye wo ho, na Okyem see 'Wansana se, "Ma yenko pe mma nware." Nwansana se, "Ho!" Na Okyem dware sraye, na ode ne sika hyehyee no ho, na okyekyeree nketego soaa 'Wansana. Ena ye sii so; ye ko duruu kuro bako so. Ena 'Wansana see, "Enanom ne Agyanom mema mo adwo." Ye se, "Yekun'pa O!" Osebo soso beduruu ho, ose, "Enanom ne Agyanom madwo." Ye se, "Woanom' kankan na wo ma yen adwo?" Ye siim' ko duruu kuro bako so. 'Wansana se, "Enanom ne Agyanom me ma mo adwo." Na yagye so sara. Osebo nso beduruu ho, na ofree na yegyee so se, "Wo anom' kankan



Atwibo, the Yam



Akam, the Potato



Habayere, the Bush-yam

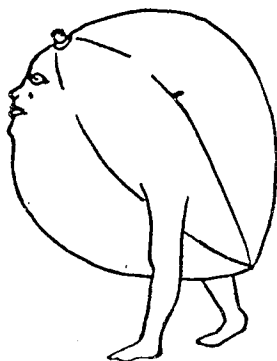
na wo ma yen adwo." Ye siim'; ye koduruu kwanm'; Osebo se, "Fwe O! fa 'ketego no bre me na wo so begye sika yi ye wo ho, se nketego yi nti na mma pe wo a, me soso mehu." Na ogye hyehyee no ho, na ye siim'ko duruu kuro bako so. Osebo na odi kan, na nketego so no; ofree. Ye se, "Mfre yen ne wanom' kankan, edi se nketego na eso wo yi." Ena 'Wansana beduruu ho; ose, "'Nanom ne Agyanom me ma mo adwo." Na yegyee so se, "Ya 'twina, aberantee eni, huo! sika na 'fata wo se yi, se ye mmebo yen a, nkra yabegya wo'kwan." Na yesiim'. Ye duruu kwanm' ara, Osebo se, "He! 'damfo gyina ho, woroworo me sika ma me ntem 'tem 'tem." 'Wansana. woroworo maa no wie no, Osebo fwe 'kwan ho, tee homa soo 'Wansanam'.

HOW THE LEOPARD'S BODY BECAME SPOTTED

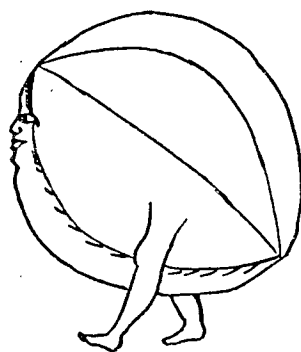
THERE (once) lived a Fly and a Leopard, there, and the Leopard said to the Fly, "Let us go and look for women to marry." The Fly said, "Ho." Then the Leopard bathed, and oiled, and adorned himself with his gold ornaments, and he tied up his old sleeping-mat, and gave it to the Fly to carry on his head. And they set out; they came to a certain village. Thereupon the Fly said, "Mothers all and Fathers all, I give you evening greetings." They replied, "Our good husband." The Leopard also reached there; he said, "Mothers all and Fathers all, I give you evening greetings." They answered, "You with the foul mouth you dare to give us evening greetings?" They set off, and reached the next village. 'Wansana, the Fly, said, "Mothers all and Fathers all, I give you evening greetings." They answered in the same way. The Leopard also reached there, and he greeted them, and they answered,



Kwadu, the Banana



Brofere, the Paw-paw



Efrere, the Pumpkin

"You with the foul mouth, do you wish us evening greetings?" They set out; they got on to the path, the Leopard said, "Look here! bring me the old mat and you take these gold trinkets and adorn yourself, if it is because of the old mat that the girls love you, I shall see." And (the Fly) received (the ornaments), adorned himself, and they set off and arrived at the next village. The Leopard was in front, and the old mat on his head; he saluted (the villagers). They said, "Don't salute us, you with the foul mouth; it is fitting that you carry this old sleeping-mat." Then the Fly arrived there; he said, "Mothers all and Fathers all, I give you evening greetings." And they replied, saying, "Oh you darling; here indeed is a youth worth looking at; gold trinkets; how they become you; if it were not for the beating we would get, we would accompany you on your journey." And they went on. No sooner had they reached the path than the Leopard said, "Hey! friend, stand still there, slip off my golden trinkets and give

Ose, "Me kyekyere wo na wo se sen?" 'Wansana se, "Me nni bi ka?"
 Osebo se, "Mennya nne wo nkoreye mpo ni, na me ne wo bekoro." Na
 Osebo soo no mu, na okyekyeree no, bataa dua ho. Na ono kobataa babi.
 Na ankye na Brodee ebesen ako edwa, na ohuu no no, na osee:

"Hwan na osen do tuntuntun?"

Hwan na osen dō nahanaha?"

Na ose, "Me a Nwansana Kwao Boakye.

Adenen!

Gyahene Kofi Amo,

Adenen!

Ose memma yenko mma pe,

Adenen!

Mma se yempe no,

Adenen!

Wakye me kwandontwe,

Adenen!

Wakye me kwa buroburo,

Adenen!

Ogyefo gye me,

Adenen!

Wogyeme a, fa kwan ko,

Adenen!"



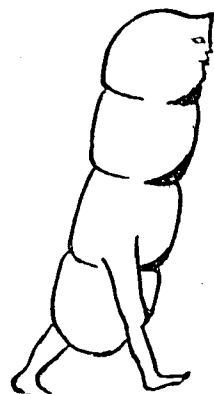
Bankye, the Cassava



Emo, the Rice



Mako, the Red-pepper



Adua, the Bean

me quickly, quickly, quickly." When the Fly had finished slipping off the ornaments and giving them to him, the Leopard looked about the path and plucked a creeper with which to bind the Fly. He said, "I shall tie you up, and what have you got to say?" And the Fly said, "I have nothing to say." The Leopard continued, "I and you have not even reached our destination . . . (and yet the women are already falling in love with you)." Then the Leopard seized hold of him and fastened him against a tree. And he also went and hid elsewhere. Not long after, the Plantain passed by on the way to market, and when he saw him (the Fly) he said:

"Who is hanging there so very black?

Who is hanging there so very glossy?"

(The Fly) said:

"It is I, the Fly, Kwao Boakye.

Adenen!

Gyahene Kofi Amo,

Adenen!

He said to me that I must come, that we might go in search of girls.

Adenen!

The girls say they do not love him.

Adenen!

He has bound me.

Adenen!

He has bound me completely.

Adenen!

Rescuer, save me.

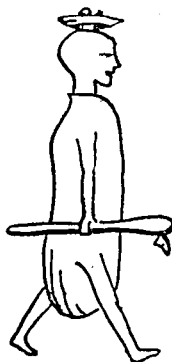
Adenen!

When you have saved me, take the path and go.

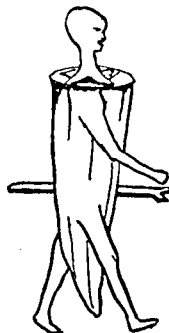
Adenen!"



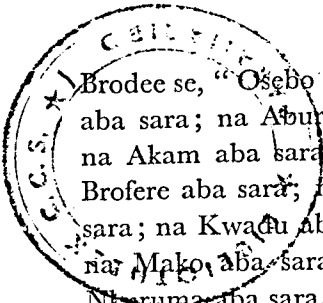
Nwi adowa, the
Garden-egg



Nkatee, the
Ground-nut



Nkuruma,
the Okro



Brodee se, "Osebo akyekyere wo dec mentimi wo"; na oko. Na Amankani aba sara; na Aburo aba sara; na Atwibo aba sara; na Adua aba sara; na Akam aba sara; na Akapinkyee aba sara; na Bankye aba sara; na Brofere aba sara; na Emo aba sara; na Efrere aba sara; na Habayere aba sara; na Kwadu aba sara; na Kontomere aba sara; na Krobona aba sara; na Mako aba sara; na Nkatee aba sara; na Nwiadowa aba sara; na Nkuruma aba sara. Efei na Dokon'fa baye; ose:

"Hwan na osen do tuntuntun?"

Hwan na osen do nahanaha?"

Na ose, "Me a Nwansana Kwao Boakye.

Adenen!

Gyahene Kofi Amo,

Adenen!

Ose memma yenko mma pe,

Adenen!

Mma se yempe no,

Adenen!

Wakye me kwandontwe,

Adenen!

Wakye me kwa buroburo,

Adenen!

Ogyefo gye me,

Adenen!

Wogyee me a, fa kwan ko,

Adenen!"

Dokon'fa se, "Mate, mesane wo." Okoo ho, na wasane no. Osanee no wie na Osebo de ho fwire! Osee, "Adenti na wasane me nnipa?" Ose, "Masane no, na dee wobeyo, yo." Ose, "Medee me ne wo nye hu, atwedee na me ne wo bebo." Dokon'fa se, "Yebeko de a, ma yenko wuram' na yenko bubu ogya, na yemfa mmeso." Na ye ko bubu baye. Na ose, "Ma yenso ano." Na Osebo soo ano. Ye de ntakwa gyinaam' na yiri! yiri! yiri! na Osebo ayi Dokon'fa ato fam', bam'! Dokon'fa se, "Ye de ahohoro ye



“ And Half-a-ball-of-Kenki lifted up the leopard and threw him in the fire ”

But the Plantain said, "The Leopard has tied you up, so I cannot let you loose"; and he went off. Amankani, the Coco-yam, came (and went) in like manner; Aburo, the Corn, came (and went) in like manner; Atwibo, the Yam, came (and went) in like manner; Adua, the Bean, came (and went) in like manner; Akam, the Potato, came (and went) in like manner; Akapinky, the Red-roasted plantain, came (and went) in like manner; Bankye, the Cassava, came (and went) in like manner; Brofere, the Paw-paw, came (and went) in like manner; Emo, the Rice, came (and went) in like manner; Efrere, the Pumpkin, came (and went) in like manner; Habayere, the Bush-yam, came (and went) in like manner; Kwadu, the Banana, came (and went) in like manner; Kontomere, the Coco-yam leaves, came (and went) in like manner; Krobona, the Bean, came (and went) in like manner; Mako, the red-pepper, came (and went) in like manner; Nkatee, the Ground-nut, came (and went) in like manner; Nwiadowa, the Garden-egg, came (and went) in like manner; Nkuruma, the Okro, came (and went) in like manner; and now Dokon'fa, Half-a-ball-of-Kenki (Boiled-pounded-corn), came past and said:

"Who is hanging there so very black?

Who is hanging there so very glossy?"

(The Fly) said:

"It is I, the Fly, Kwao Boakye,

Adenen!

Gyahene Kofi Amo,

Adenen!

He said to me that I must come, that we might go in search of girls.

Adenen!

The girls say they do not love him.

Adenen!

He has bound me.

Adenen!

He has bound me completely.

Adenen!

Rescuer, save me.

Adenen!

When you have saved me, take the path and go.

Adenen!"

Half-a-ball-of-Kenki said, "I have heard, I shall loosen you." He went there, and loosened him. When he had finished doing so, suddenly the Leopard appeared. He said, "Why have you loosened my man?" He (the Half-a-ball-of-Kenki) said, "I have loosened him, and what you will do, do." He (the Leopard) said, "For my part, I and you will not do anything at all, only I and you will fight with our fists." Half-a-ball-of-Kenki said, "If we are going to fight, let us go to the bush, and let us break firewood and set it alight." So they went and broke firewood, and returned. And he (Half-a-ball-of-Kenki) said, "Let's set fire to it." And the Leopard set it alight. Simultaneously they joined battle, (and the sound of it was like) Yiri! Yiri! Yiri! And the Leopard has torn Half-a-ball-of-

yere adwadee.” Na ye de ahyiam’. Na Dokon’fa so ayi Osebo, bam’! Osebo se, “ Me so me de ahoho me yere adwadee, dee ye hyiam’ yi na dee obeyi obie, na wa yi no, yi preko.” Na ye de abom’ kikiri! kikiri! kikiri! Na Dokon’fa akuku Osebo ato ogyam’. Osebo se, “ Me firim’, me firim’, me firim’.” Ye befwe no ho na se yi a kurukyire kurukyire! Enese wo behuno Osebo na neho kurukyire kurukyire, na dee ’wo ho no, nso kekaaye no no; na dee tuntum wo, na eho na bidie soso kekaaye. Na se wonam, na se wo huno Dokon’fa ahan gu a, wo behuno se, Nwansana bebrebe gu so, na nye biribi ntira, na aseda na ye da no.

M’anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.



Half-a-ball-of-Kenki

SEDIE EYOYE A BABADUA EBEYE APO’PO

OBA bi na onyeme, na okoo obosom bi ho ko bisae. Na obosom no ka kyeree no se, “Ankra oba yi wo wo no a, obewu, nanso mebo ho mmoden ama wo, na ade a me ka kyere wo ene se, oba no Ohema ’ba ’Nyame so, na se wo wo no a, onnye fwe, na wo sode a, dware no, na w’asra no, na w’afa no asi akonwa so.” Ampa’ra owoo no. Anan-sesem ’ba a onkye nyini. Akoda no ye fre no Akosua Denta. Sedie obosom no ka kyeree oni, osode a, na w’adware no, na w’asra no, na w’anoa biribi

Kenki (from him), and thrown him, bam! Half-a-ball-of-Kenki said, " (A thing like that is nothing), one takes such a thing and uses it to wash down the place where one's wife baths." And they met again. And Half-a-ball-of-Kenki also has cast the Leopard from him, bam! And the Leopard said, " I also take a thing like that to wash down my wife's bathroom, (but) in our next encounter, when one casts the other off him, then that is the final throw." And they joined (battle, the sound was like) Kikiri! Kikiri! Kikiri! And Half-a-ball-of-Kenki lifted up the Leopard and threw him in the fire. The Leopard said, "*Me firim, me firim, me firim*" (I am out, I am out, I am out. That is how the Leopard got his cry "*Me firim*".) (Then) they saw that his body was like this, all kurukyire, kurukyire, kurukyire (that is, all spotted); where the white was, that was where the ashes had touched him; and where the black was, that, too, was where the black charcoal had touched him. And when you are walking, and you see the leaf lying there in which Half-a-ball-of-Kenki (has been wrapped), you will see many flies swarming upon it; and that is not for any other reason (save only this), they are thanking him.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).



The Leopard and the Fly

HOW THE BABADUA REED GOT THE JOINTS (ON ITS STALK)

A CERTAIN woman (once) conceived, and she went off to one of the lesser gods to consult it (about the child). And the god told her that, "It is probable that when you bear the child it will die, but I shall do all I can to give it to you, but the thing which I must tell you is this, the child is (really) the child of a Queen Mother up there with Nyame, the Sky-god, and when you bear it, don't let it do anything, but when you rise up, you must bathe it, oil it, and take it, and set it on a stool." Of a truth she bore it. (Like all) children in Spider tales, it is not long before it grows up. They called the child

ama no adi, na oko afuom'. Dakoro bi dee wannya ho annoa biribi amma no anni, na oka kyeree n'afana Kra se, "Me ko afuom', na noa biribi ma Akosua Denta nni." Na oni no siim' koye. Na Kra noaa brodee no wieye, na ose, "Akosua Denta bra bewo fufuo yi ne w'Ahemasem." Ose, "Me mma." Kra se, "Bra ara, ne wo dwe." Na Akosua Denta sore koye; oko gyee womma no woo fufuo no. Owieye ara, na oko daa danm', na ode ntama kataa no tiri. Kra koye, ose, "Denta"; dwom! Obebie ne tiri ntama; Akosua Denta na wawuoyi; osane kaa ntama no guu no so. Ankye na oni firi afuom' baye. Obaye no, wampe no 'ba, na okoo ogye ho ko noaa aduane wieye. Efei na ose, "Kra, Denta wo he?" Ose, "Nana, n'aduane mpo a me noae sii no ho ena esi ho yi." Oni se, "M'ate." Enie oni no siim' koo danm', se okofa ntama ako abontene akope no ba. Obeko danm', biribi na eda ho kuntunn. Opagya ntama, na ofwe se Akosua Denta na wawuoyi. Ose, "Kra, se wo se Denta ko abontene, na se wawu?" Kra se, "Nana me nhuniye." Enie oba boo abosoo na ode ne 'ba no hyee akyire, na ode no firi abontene na osu; na Odekuro baye, ose, "Yi wo ba yi ma yenko sie no." Oba no se:

"Na me ne me 'ba Akosua Denta,

Na me nyeme no,

Me de no ko 'komsuo so,

Ye se, Ohema 'ba.

Menya bi ako se Ohema 'ba Siankwa, Adamowa 'ba,

Me ba yie me nsie no ha."

Na osii so, na okoo kuro bi so, oduruu ho, Odekuro se, "Monko yi akoda no mmera, mensie no, na yekyi." Na oba no se:

"Na me ne me 'ba Akosua Denta,

Na me nyeme no,

Me de me ko 'konsuo so,

Ye se, Ohema 'ba menya 'bi,

Ako se Ohema 'ba, Siankwa, Adamowa 'ba,

Me 'ba yie me nsie no ha."

Na osii so bio. Onam, nam, nam kwaye bim', efei dee, na akoda no aporo,

Akosua Denta. Just as the lesser god had directed, the mother, when she rose up, washed her, oiled her, and cooked something for her to eat, and then went off to her farm. Now, one day when she had no time to cook anything for her to eat, she gave orders to her slave girl, Kra, saying, "I am going to the farm, so cook something and give to Akosua Denta to eat." And the mother set off. Now, when Kra had finished cooking the plantain, she said, "Akosua Denta, come here and pound this *fufu*, you and your Queen-Mother story." She said, "I will not come." Kra said, "Come, you shall, you and your conceit." And Akosua Denta rose up and went; she went and received the pestle; she pounded the *fufu*. As soon as she had finished, she went and lay down in the room, took her cloth, and covered her head. Kra went (after her), she said, "Denta"; no answer. She removed the cloth from her head; Akosua Denta was dead; she replaced the cloth over her. Not long after, the mother came back from the farm. When she came, she did not (at once) seek for her child, but went to the fireside to go and finish cooking. Then she said, "Kra, where is Denta?" She said, "Grandmother, even her food which I cooked and placed there, there it still stands." The mother said, "I have heard." Then the mother went off into the room in order to fetch a cloth (to wear) and go out on the street to look for her child. When she went into the room, something dark lay there in a heap. She raised the cloth, and she saw that Akosua Denta was dead. She said, "Kra, you say that Denta has gone out on the street, and now here she is, dead?" Kra said, "Grandmother I have not seen." Then the woman tied a cloth belt round her waist and took her (dead) child on her back, and came out upon the street with her, and cried; and the Head of the village came, and said, "Take your child (off your back) and let us go and bury it." The woman answered:

"And I and my child Akosua Denta,

And I conceived her,

I and she went to consult the water-gazer.

They say, 'It's a Queen Mother's child.'

I want some one to go and say that,

The Queen Mother's child, Siankwa Adamowa's child,

This, my child, I will not bury her here."

And she set out, and went to a certain village, and when she reached there, the Head of the village said, "Take the child off (your back) and come and let me bury it, for we taboo (such a thing)." But the woman said:

"And I and my child Akosua Denta,

And I conceived her,

I and she went to consult the water-gazer.

They say, 'It's a Queen Mother's child.'

I want some one to go and say that,

The Queen Mother's child, Siankwa Adamowa's child,

This, my child, I will not bury her here."

And she set off again. She walked, and walked, and walked, through some deep forest, and by now, the child has rotted, and she took it off (her back) and cast it away, and returned home. And the Head of the village asked her, saying,

na oyii no to twenee, na osan baa efie. Na Odekuro bisaa no se, "Akoda no wo 'he?" Ose, "Ma yo no ato atwene." Na Odekuro se, "Wafere, se nkra wo ma no wo ha a, ankra ye sie no nsamampom' kama." Sa nti na mpan'infuo se, "Wo 'ba wu a, ya susu, ma no nye wo ya." Na oba no yee sa ko too ne 'ba twenee kwa. Efei na oba no se, "Kra dee momfa no nto 'wadurom' na monsi no mma me." Enie nkrofuoo koo ho, pu! pu! pu! na yesii no feko! feko! feko! Efei dee, ekaa defuo, ye de si so a, nwensen! ye de si so a, na ahuri; ene babadua ho tare. Ene se babadua ebeye apo'po, na nkra akane no, na cho trom! trom!

M'anansesem a metooye yi, se eye de o, se ennye de o monnye bi nni, na momfa bi mpene me.

SEDIE OKOTO 'BENYA ABINA, NA ABEREWA 'SO EBENYA EDWINO

OBA bi na wawo no 'ba; osoma no a, ose, "Mennko." Ose, "Tena ho, ne wo 'pan'in." Da osoma no a, ose, "Mennko." Na dabi dee ose, "Ko sa nsuo b're me." Ose, "Mennko." Na n'Aberewa no boroo no, na osee, "Tena ho na wo behu." Na akoda no kaa se, "Me ko mako pe 'Mehu' mafwe." Na osii 'kwan so, na oka guum' yiridi! yiridi! yiridi! Efei dee, oduruu kuro bi so obefwe se Aberewa bi na ote ho. Ohuno no no, osee otwe asan. Aberewa no se, "Me nana ntwe nsan na m'ahu wo." Na akoda no 'kooye; Aberewa se, "Aden na nisuo adware wo, se yie?" Osee, "Eno na me ne no ete ho, da osode a, osee, 'Tena ho na wo behu,' na oboro me, na me see, me ba na ma be pe 'Mehu' mafwe." Na Aberewa no sec, "Enc me." Osee, "Ko mfikyire ho ko tu bayere b'ra; wo koro yi, wo duru ho a, dee obeka se, 'Tu me, tu me, tu me', ntu no; na dee obeka se, 'Ntume, ntu me', ono na tu no." Ose, "Ho!" Ampa'a okoo ho; bayere no bi se, "Tu me, tu me, tu me"; ebi nsoso see, "Ntu me, ntu me, ntu me." Na yen a ye kaa se, "Ntu me" no, na oko tuu yen. Na ode baye; na Aberewa se no se, "Sensen na fa si 'gya so." Na osesen de sii so, na ebinee,

"Where is the child?" She said, "I took her and threw her away." The Head of the village said, "You are disgraced, if you had permitted it here, then we should have buried it in the thicket of the ghosts, that would have been fitting." Thus the elders say, "If your child dies, then mourn in moderation; do not let it pain you. For that woman acted thus, and threw her child away when she need not have done so." And now the woman said, "As for this Kra, take her and throw her in a mortar and pound her for me." Then the villagers went there (where Kra was, and there was a sound of pounding) Pu! Pu! Pu! and they pounded her until she became very soft. And now there remained "the kindly one"; when they pounded it, it was tough, and when they pounded it, it jumped and stuck to the Babadua reed. That is why the Babadua reed has knots (on its stalk), formerly it was *trom, trom*, that is to say, quite smooth. This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

HOW OKOTO, THE CRAB, GOT A SHELL, AND ABEREWA, THE OLD WOMAN, GOT WHITE HAIR

A CERTAIN woman bore her child; when she sent her (anywhere), she said, "I shall not go." She (the mother) said, "Then stay there, you and your wise ways." Always when she sent her (on any errand), she said, "I shall not go." Then one day she said, "Go and splash water and bring for me." She said, "I shall not go." And the old woman beat her and said, "Just you wait there, and you will see." And the child spoke and said, "I shall go to search for 'I will see' that I may see (what it is like)." And she set off on the path, and went at a great pace, (and the sound of her feet running was like) yiridi, yiridi, yiridi. At length she arrived at a village, and she saw a certain old woman sitting there. When she saw her, she was about to draw back. The old woman said, "My grandchild, do not draw back for I have seen you." And the child advanced; and the old woman said, "Why has water from your eyes bathed you like this?" She said, "My mother and I were living together there, every day when she rose up, she said, 'Just you wait there and you will see,' and she beat me, so I said, I would come and seek for 'I will see' that I may see (what it is like)." And the old woman said, "I am she." Then she said, "Go to the back of the house there and dig up yams and bring them; when you go and reach there, the one that will say, 'Dig me up, dig me up, dig me up,' don't dig it up; but the one which says, 'Don't dig me up, don't dig me up,' that one, dig up." She replied, "Ho!" Of a truth she went there; certain of the yams said to her, "Dig me up, dig me up, dig me up;" others also said, "Don't dig me up, don't dig me up, don't dig me up." The ones that said, "Don't dig me up," they were the ones she dug up. And she came with them; and the old woman said to her, "Skin them and put them on the fire." And she skinned them and put them on (the fire), and when cooked, she turned them out

na ofwicee, na ode kosii Aberewa anim'. Na ose, "Ko ko'tia ko fwe apa so, na enam gu so, fwefwem' yi dee eye wo akono." Na akoda no yii bi baye, na ode sii 'gya so yoo 'knwan. Owicee na ode ko sii Aberewa anim'. Aberewa see, "W'awie?" Osee, "Nana, ae." Osee, "Bewo fufuo no." Na Aberewa ako da ayeya; osee, "Sesa apesie begu me fwenim' na wo." Akoda see, "Hue-be! Se nnipa fwenim' na ye wo fufuo; se Ena kaye?" Yei nnyina okaye ne tirim'. Okoye na oko woye; owo na owo no nkete nkete. Aberewa see, "Wo no den, w'anwo no den a, wo mu ate." Na osii so, pi! pi! pi! na owieye na oguu so, 'de ko sii Aberewa ho. Aberewa see, "Me nana, bo me din na fa di." Ose, "Wo de nana Aberewa." Osee, "Ee! anhu anni e." Na Aberewa dii no nnyina. Nnawotwe na oye no sa da. Na dakoro akoda no koo asuom' kosaa nsuo. Okoto huu no, osee, "Aden! obi 'ba, na w'afon se yie?" Osee, "Nana Aberewa bi a me ne no tie, me noa aduane ma no a, ose, 'Bo me din na fa di; me ka se, wo de nana Aberewa,' ose, 'Ee! wanhu anni e,' na wadi, sa nti na mafon." Ena Okoto see, "Ode Aberewa Mosono." Akoda no see, "Ho." Na osoaa n'ahina. Okoto see, "Wo koro yi, mma wo were mfi." Na akoda no sii so, oba nnyina osee, "Aberewa Mosono, Mosono, Mosono." Obedurui kurotia na ne were afi, na osuntii na ahina no boye, na okoo 'fie. Aberewa see, "Ahina no 'wo he?" Osee, "Me ba no, na me suntii, na abo." Osee, "Fa foforo ko." Na ofa koye; na Okoto see, "Scisei w'aba?" Na osee, "Edin a woka kyeree me no, na me were firye, na me ba abebisa." Okoto see, "Ode Aberewa Mosono." Na osee, "Ho." Oko 'fie nnyina na oka, kodurui 'fie na osoee. Aberewa see, "Ko tu bayere bra." Oyee sara bio, na ode aduane besii Aberewa anim' na Aberewa see, "Bo me din na fa di." Osee, "Wo de nana Aberewa." Osee, "Me se me din pa." Osee, "Wo din pa?" Aberewa see, "Ae!" Osee, "Wo de Aberewa Mosono." Nana Aberewa see, "Fa di." Na akoda fa diiye, na Aberewa sii kwanso, na osee, "Me ko pe nnipa koro a oka kyeree wo se me de Mosono." Na okoo asuom', ko too Obonto Ya, na osee, "Wo, 'Bonto 'ni, wo 'Bonto 'se, na wo ka kyeree me nana akoda se me de Mosono?" Osee, "Nye me a." Aberewa be.fwe se Adwen' na owo ho yi, osee, "Wo adwen' 'ni, 'ni, 'ni, wo adwen' 'se, 'se,

on a dish, and took and set them before the old woman. And she said, "Go to the outskirts of the town, and look on a rack which has meat lying on it, look among (the meat) and take your choice." And the child took some, and came, and placed it on the fire, and made soup. When she finished, she placed it before the old woman. The old woman said, "Have you finished?" She replied, "Yes, Grandmother." She said, "Come and pound the fufu." And the old woman went and lay down on her back; she said, "Gather up the cooked yams, pour them in my nose, and pound them." The child said, "Here is something wonderful, that we pound fufu in a person's nose; this is what mother talked about." All this she said in her head. She went and pounded; but when she pounded, she pounded very gently. The old woman said, "Pound it strongly, if you don't pound it strongly, your chest will split." And she pounded it, pi! pi! pi! and when she had finished, she poured on the soup, and set it there before the old woman. The old woman said, "My grandchild, mention my name and take and eat." And she said, "You are called Old-woman-grandmother." She said, "Ee! she has not seen, that she may eat." And the old woman ate up all. For eight days, she treated her thus always. And one day the child went to the stream to splash water. The Crab saw her, and he said, "Why has somebody's child got thin like this?" She said, "There is an Old-grandmother-woman with whom I live, and when I cook food and give to her, she says, 'Mention my name and take to eat'; I say, 'They call you Old-woman-grandmother,' and she says, 'Ee! you have not seen the way to eat,' and then she eats; that's why I am thin." The Crab said, "She is called Old-woman-Mosono." The child said, "Ho." And she set her water-pot on her head. The Crab said, "Don't forget as you are going back." The child set off; all the time she was coming, she kept saying, "Old-woman-Mosono, Mosono, Mosono." When she reached the outskirts of the town, she forgot, and she stumbled and her water-pot broke, and she went home. The old woman said, "Where is the water-pot?" She said, "As I was coming, I stumbled, and it broke." She said, "Take another and go." And she took it and went; and the Crab said, "You are back already?" And she said, "That name you told me, I have gone and forgotten it, and I have come to ask it again." The Crab said, "She is called Old-woman-Mosono." And she said, "Ho." She kept saying it all the way home, and when she reached home she set down (the pot). The old woman said, "Go and dig up yams and bring them." She did everything as before, and brought the food, and placed it before the old woman, and the old woman said, "Mention my name and take to eat." She said, "You are called Old-woman-grandmother." She said, "I mean my real name." She said, "Your real name?" The old woman said, "Yes." She said, "You are called Old-woman-Mosono." The old woman said, "Take and eat." The child took and ate. The old woman set out on the path, and said, "I am going in search of the very person who told you that my name was Mosono." And she went to the stream, and met Obonto Ya, the minnow, (and she abused her, saying), "You 'Bonto, your mother! you 'Bonto, your father! did you tell my infant grandchild that I was called Mosono?" She said, "It was not I." The old woman saw that Adwen' (the fish) was standing near by; she cursed her,

'se, wo na wo ka kyeree me nana akoda se me de Mosono?" Osee, "Nye me a." Ofwee se Okoto na ote ho yi. Osee, "Wo Okoto 'ni, 'ni, 'ni, wo Okoto 'se, 'se, 'se, wo na wo see me nana akoda se me to Nkran, odehyee 'ba, me din de Mosono?" Okoto see, "Ae! me na me ka kyeree no, na aden na w'ama obi ba afon se yie?" Na Aberewa bo fuye na no kora a efua no, omaa so, na oto boo Okoto. Ene se Okoto akyiri abina. Na nkra ekane no na nkra Okoto akyi abina nni ho. Na Okoto soso tee hyire na ono so to boo Aberewa mpampam'. Ene se mmerewa mpampam' edwino. M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.

SEDIE ANENE KONM' 'BEYO FITA NA N'AKYIRI EBEYO TUMM

OBA bi ye fre no Ata na one ne 'ba siim' se ye ko afwee. Ye ko duruu asuo nom', ne 'ba no se, "Ma yenko asutifi." N'aberewa no se, "Ma yenko asunafuo na asunafuo na nkawa wo. Ne 'ba no se, "Me dee me ko asutifi na asutifi na nkawa wo." Na oni siim' koo asunafuo. Ye hyeem', hyeem', hyeem', na ne 'ba no anya bi, na waba, na obesen ako pe oni. Obe koro, oni kora 'na ete asuo ani. Akoda no see, "A! Nye'ko, nye 'no, eno kora ni." Na omaa so, su free oni se:
"Me kaye o, na w'antie, me sey'o, na w'antie,
Me kaa se, 'Ena ma yenko asutifi, na asutifi na nkawa wo,'
Na osee ono so oko asunafuo, na asunafuo na nkawa wo.
Na me ye den ni o! Eno Ata e, mhm!"
Na Osansa baye; ose, "Akoda wo dwom yi'ede, na to na me nyi wo 'ni mma wo." Na Akoda no ama so:
"Me kaye o, na w'antie, me sey'o, na w'antie,
Me kaa se, 'Ena ma yenko asutifi, na asutifi na nkawa wo,'
Na osee ono so oko asunafuo, na asunafuo na nkawa wo.
Na me ye den ni o! Eno Ata e, mhm!"
Na Osansa de no bodua fwee asuo no ani, na asuo no gyinaa dee egyina. Na ono 'ko. Na 'Pete Kokosakyi baye, na ono nso see, "To dwom no, ma

saying, "You Adwen', your mother! mother! mother! you Adwen', your father! father! father! did you tell my infant grandchild that I was called Mosono?" She said, "It was not I." She saw that the Crab was standing there. She cursed him, saying, "You Crab, your mother! mother! mother! you Crab, your father! father! father! was it you who told my infant grandchild that I lived at Accra, was of Royal blood, and that I was called Mosono?" The Crab said, "Yes, it was I who told her, and why did you allow somebody's child to grow thin like that?" And the old woman got angry, and her calabash which she held, she lifted it up and threw it and struck the Crab. That is why the Crab has a shell on his back. Long ago on the back of the Crab there was not any shell there. And the Crab also picked up white clay, and he cast it on top of the old woman's head. That is why the tops of old women's heads have white hair. This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

HOW THE NECK OF ANENE, THE CROW, BECAME WHITE AND HIS BACK BECAME BLACK

A CERTAIN woman, by name Ata (the Twin), went off with her child to splash (for fish). When they reached the stream, her child said, "Let's go up the water." But the old lady said, "Let's go downstream, for it is downstream where the little nkawa fishes are." Her child said, "As for me, I am going upstream, for it is upstream where the little nkawa fishes are." So her mother went downstream. They remained away for a long time, and her child got some, and she came and passed along to seek for her mother. As she was going, (there was) her mother's calabash floating on the face of the water. The child said, "Ah! it's not one (thing), it's not two (things), it's mother's calabash." And she raised (her voice,) cried and called her mother, saying:

"I said so, and you would not listen, I told you so, and you would not hear. I said, 'Mother, let us go upstream, for it's upstream where the little nkawa fishes live';

And she said she was going downstream, for down the stream is where the little nkawa fishes live.

And what am I to do? Alas my mother, Ata, mhm!"

And the Hawk came along; he said, "Child, your song is sweet, sing it and I will get your mother out for you." And the child lifted up (her voice):

"I said so, and you would not listen, I told you so, and you would not hear.

I said, 'Mother, let us go upstream, for it's upstream where the little nkawa fishes live';

And she said she was going downstream, for down the stream is where the little nkawa fishes live.

And what am I to do? Alas my mother, Ata, mhm!"

And the Hawk took his (magic) animal tail-switch and struck the face of the

mentie na me nyi wo 'ni mma wo." Na Akoda no ato dwom no:

" Me kaye o, na w'antie, me sey'o, na w'antie,

Me kaa se, 'Ena ma yenko asutifi, na asutifi na nkawa wo,'

Na osee ono so oko asunafuo, na asunafuo na nkawa wo.

Na me ye den ni o! Eno Ata e, mhm!"

Na ono so de bodua fwee asuo no ani, pasa! Na ono so koye. Na Anene so aba. Ose, "Akoda aden na wo su seyie, su ma mentie na me nyi wo 'ni me mma wo." Na akoda no ato dwom no:

" Me kaye o, na w'antie, me sey'o, na w'antie,

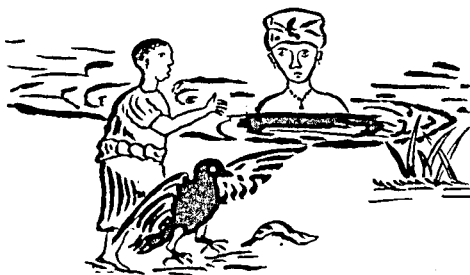
Me kaa se, 'Ena ma yenko asutifi, na asutifi na nkawa wo,'

Na osee ono so oko asunafuo, na asunafuo na nkawa wo.

Na me ye den ni o! Eno Ata e, mhm!"

Anene yii dufa de too asuo nom', na ode ne bodua fwee asuo no ani, na asuo nom' tee mmieniu; na ose, "To dwom no"; na akoda no ato. Na wahuno oni tiri nwi; na wasere kakra. Ose, "To bio," na wa to. Na oni afi ama abedu 'nasenem'. Anene se, "Koso na to." Na akoda no ato, na oni afi abeduru ne naase. Ose, "To bio"; na wato. Oni huriye preko, ne kokooso. Ata se, "Anene me mfa 'deeben na me nna w'ase?" Ose, "Me dee, me mpe biribiara na koto birisi ne nwera." Ata di mmirika ko to baye de bree Anene, na Anene 'de birisi no furaye, na ode nwera no boo no konm'. Ene se wo behuno Anene, na n'akyi tumm, na ne konm' fita. Na akyedie a onyaaye, firi Ata ho no no.

M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.



Anene, the Crow, strikes the water with his magic tail

water, but the water stood where it stood. And he (the Hawk) went on. And Kokosakyi, the Vulture, came along, and he, too, said, "Sing that song for me to hear, that I may get your mother out for you." And the child sang the song: "I said so, and you would not listen, I told you so, and you would not hear. I said, 'Mother, let us go upstream, for it's upstream where the little nkawa fishes live';

And she said she was going downstream, for down the stream is where the little nkawa fishes live.

And what am I to do? Alas my mother, Ata, mhm!"

And he also took his (magic) tail and beat the face of the river, but nothing happened. And he, too, went on. And (now) Anene, the Crow, also came along. He said, "Child, why do you cry like this? Cry and let me hear that I may get your mother out for you. And the child sang the song:

"I said so, and you would not listen, I told you so, and you would not hear.

I said, 'Mother, let us go upstream, for it's upstream where the little nkawa fishes live';

And she said she was going downstream, for down the stream is where the little nkawa fishes live.

And what am I to do? Alas my mother, Ata, mhm!"

The Crow took a cone of medicine and threw it in the water, and he took his magic tail and struck the face of the water, and the water divided in two; and he said, "Sing the song"; and the child sang. And she saw the hair of her mother's head; and she smiled a little. He said, "Sing again," and she sang. And her mother emerged up to the waist. The Crow said, "Go on singing." And the child sang, and her mother emerged as far as her ankles. He said, "Sing again"; and she sang. Her mother leaped out all at once and stood on the bank. Ata, the Twin, said, "Crow, what must I take to thank you?" He replied, "As for me, I don't want anything at all, just go and buy dark-blue and white cloth." Ata ran and bought some, and came with it to the Crow, and the Crow covered himself with the dark-blue, and the white he bound round his neck. That is why you will see the Crow, his back is dark coloured, but round his neck is white. They are gifts he received from Ata, the Twin.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).



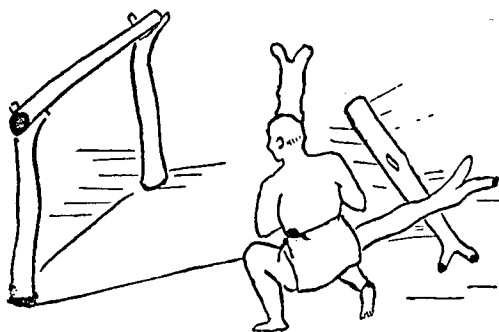
SE YOYE A KWATIMA YE BEFRE NO ODWANINI

KWATIMA n'owo ho na ose, "Me ko pe asase bi m'ako si so dan." Na Osebo soso adwene asem koro no ara ho bi. Enie Kwatima siim' oko hunoo asase a ope; na odoo so se obe kyekyere 'fie. Na Osebo soso koreye. Osee, "Yie! Kuro a me bekyekyere mennya me nnyoye na nsamanfuo dee yafiri asee." Na ono nso doo bi, na okoye. Adeekyeye, na Kwatima nso koye. Oduruu ho, ose, "Yie! nsamanfuo beboa me ampa, asase na yado awie." Na ono so apraa so, na oko. Na Osebo aba. Ose, "E, asem yi me dee me suro ho." Na ono so oko wuram'; oko twitwaa nnua na ode ko guu ho. Na Kwatima nso aba, na on'so fwe ha. Ono so ko wuram' ako twitwa homa, na ode abegu ho, na oko. Osebo soso aba. Ono so fwe ha, na ono soso akeka, na oko. Kwatima so aba, na ono soso abobo amana na ode nnua no asisim' na oko. Na Osebo soso aba, abegye ho na oko. Na Kwatima so aba, na wakoyi daha de abegu ho na oko. Na Osebo so aba, na wabewo detie na ode ata; na on'so ko. Na Kwatima so aba, na wabekuru edan no, na oko. Na Osebo so aba, na wabebo, na oko. Na Kwatima so aba, na wakote hyire de abesra, na oko 'fie. Okoye a, oka kyeree ne 'ba se, "Nne dee 'dan no mawie, nti Adae to Kwasiada a, Dwoada na ye ko di afiforo, nti fwe fwe dee owo 'tuo na ye'ako to no dan nom'." Na Osebo so aba. Osee, "E! me nni bi na maka, eno a ne se, me ko boaboa me ho na maba." Enie okoye, oko ka kyeree ne 'ba se, "Funtum mmirika ko ka kyere osaman-bomofuo se, Adae to Kwasiada a, Dwoada medi afiforo, nti ya ommeto etuo mma me." Na ne 'ba no koye, na oka kyeree no. Osee, "M'ate." Enie Dapa no Kwatima sesaa ne nnooma de koguu 'fie ho, na obaye. Osebo soso sesaa na dee koye. Adeekyeye, Akwasidae, na Kwatima ko kra kraa ne nkrofuo o'ne yen tee; na Osebo soso ako kra kra. Adeekyeye, Dwoada, na Kwatima ne no 'ba koye; ye ko too 'tuo dan nom'. Na Osebo so 'ba; otee 'tuo no; osee, "Nne dee ennye yie, nne asamanfuo na ye boro atuo." Na ono nso aba; na Osaman-bomofuo so ko danm' ho, na wama etuo no asu, pomm! Osebo befwe Kwatima ne no 'ba n'ete ho yi. Osee, "Amaniye?" Kwatima so se, "Wo so amaniye?" Osebo se, "Se wo nni amaniye a, me so me nni bi." Na Kwatima sec, "Enie se na ye'mmienu betena no no." Enie ye tce ho. Osebo sode a, na oko ahayo, na ode nam aba. Sa da. Na Kwatima dee omfa bi mma. Dakoro kantinka koo wuram';

HOW KWATIMA, THE RAM, CAME TO GET THE NAME OF ODWANINI

THERE (once) was a Ram, Kwatima, and he said, "I am going to look for some land on which to build a house." And the Leopard too, at the same time, had exactly the same idea. Then Kwatima, the Ram, set out to go and view the land which he wanted; and he cleared it, in order that he might build a house. And Osebo, the Leopard, also went off (and when he reached where the Ram had cleared), he said, "Gracious me! The village I was going to build, but had not done any work on yet, my spirit ancestors have already begun upon it." And he, too, did a little clearing and went off. Next day, when things began to appear (i.e. at dawn), the Ram went again. When he got to the place, he said, "Gracious me! Of a truth my spirit ancestors are going to help me, (look at) the ground which they have cleared." And he, too, swept up (the rubbish) and went off. And the Leopard, also, came. He said, "Oh! this is some matter; I am almost afraid about it." And he, too, went off to the bush; he cut poles and laid them down there (on the site). And the Ram also came, and he also looked long in surprise. He also went off to the bush, to cut rope creepers; and he threw them down there and went off. And again the Leopard came. He, too, looked long (at the progress made), and he pegged out (the house) and off he went. Again Kwatima came, and he dug holes and placed the poles in them, and went off. And again the Leopard came, and he tied on the cross sticks, and went away. And again Kwatima came, and he went and collected the thatch and placed it there and went off. And the Leopard came again, and mixed the mud and did the plastering; and went away. And again Kwatima came and did the roofing, and went off. And again the Leopard came, and beat the floors, and went off. Then Kwatima came, too, and picked out white clay and plastered (the walls), and went off home. When he went, he told his child, "To-day I have completed the house, and when the Sunday Adae falls, on the (following) Monday we shall have the new house warming, so look for people with guns to go and fire into the room." Now the Leopard also came (and saw the completed house). He said, "Eh! I have not anything to say, but only that I shall go and collect my belongings and return." Then he went off, and went and told his child, saying, "Run as fast as you can and tell the Ghost-hunter that when the Adae falls on a Sunday, on the (following) Monday I shall celebrate the new house warming, therefore let him come and fire a gun for me." And his child went off and told him. He (the Ghost-hunter) said, "I have heard." Then on the day preceding the Adae, Kwatima collected his belongings, and took them and deposited them there in the house, and came back. And the Leopard, too, collected his, and took them (there). When it was clear enough to see things, on the Sunday Adae, Kwatima went all round bidding the people with whom he lived good-bye; and the Leopard, too, made his farewells. On Monday, when things appeared (i.e. at dawn), Kwatima and his child went (to the new house); then went and fired a gun into the room. And the Leopard also came; he heard the gun; he said, "To-day is not a good day, to-day the spirits are firing guns."

wayo ayo, pasa! Obaa 'fie osee, "Kwatima, se nne w'anko wuram' anko fa enam amma, ade a meyo wo, wo mpe." Kwatima sii so, koo wuram', na ode wansane befwee ho. Osebo fwe aboa no a, na eye no nwanwa se biribi. Adeekyeye na Kwatima koye na ode bi aba bio. Osebo se, "E!" Oka kyerec ne 'ba se, "He! me ko wuram' me ne Kwatima nnyina, na otwe 'ba a me de bree wo 'da no no, se ye kor'a, fre Kwatima 'ba na bisa no se, ya ose ko wuram' a okyere nam, na wo so kyere otwe 'ba yi kyere no." Na nkrofuo no koye. Osebo 'ba see, "Kwatima 'ba, bra ma yenko go'." Obaye; osee, "Se agya ko wuram' a okyere nam ni." Na ohuri kyerec otwe 'ba no, na wabo no menem'. Kwatima 'ba see, "Wo so ko fa oboo kakraka bi bra." Na Osebo 'ba ko faa bi baye. Ode too ho. Kwatima 'ba ko firi no ho a baye, na ode n'apampam' aka 'boo no pim! na apapae goso. Osebo 'ba see, "E!" Na ye'senom firi wuram' baye, na Osebo 'ba boo ose amaniye; na Kwatima 'ba so boo no amaniye. Efei ye wo ho na Kwatima adee bi ataa ne nanm', na ose opepa, na Osebo dwenee se opinpin nakyi abe ku no. Hoara na Osebo gu Kwatima so; ope no akye no. Na Kwatima de mmirika agum', kiri, kiri, kiri. Obekoro 'tadie bi na ode ho, na Onini dam'. Kwatima see, "Agya Onini, me dwane me toa wo, na Osebo nnyae me." 'Ho na Onini see, "W'akoa yi wa ye adee, nti dwa me." Kwatima so boo mmoden dwaa no. Ene se Kwatima ebenya dine se Odwanini. Na efiri Onini a oko dwaa no ntira. M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.



Osebo building the house

And he, too, came; and the Ghost-hunter also went into the house there, and caused the gun to cry out, pomm! The Leopard came and saw Kwatima and his child sitting there. He said, "What is your business?" Kwatima also said, "You too, what is your business?" The Leopard said, "If you have no reason (for coming here), I, too, have none." And Kwatima said, "If that is so, then we shall both live here." So they settled down there. Every day, when the Leopard got up, he went hunting, and brought back meat. Always it was so. But as for Kwatima, he did not bring anything. Then one day the fearful one went off to the bush; he did his very best to catch something, but was unsuccessful. He returned home, and said, "Kwatima, if to-day you don't go to the bush and bring back some meat, what I shall do to you, you will not like." Kwatima set out, and went to the bush, and brought back a bush-buck and threw it down there. When the Leopard saw the animal, it made him as surprised as anything. When things appeared (i.e. at dawn), Kwatima went off, and again he brought back another (antelope). The Leopard said, "E!" He said to his child, "Look here, I am going to the bush, and I am taking Kwatima along with me as well, and the young duyker that I brought you the other day, when we have gone, call Kwatima's child and ask him, saying, "When your father goes to the bush to catch meat, demonstrate for us on this duyker how he does it." And the people (Osebo and Kwatima) set out. And the Leopard's child said, "Kwatima's child, come and let us play." He came; he said, "When father goes to the bush, this is how he catches game." And he leaped, and caught the young duyker and seized its throat. Kwatima's child said, "Do you go and fetch a big stone." The Leopard's child went and brought one. He placed it down there. Kwatima's child backed away from it and came and then hit the stone with the top of his head, pim! and it smashed to pieces. The Leopard's child said, "Ah." And their fathers came in from the bush, and the Leopard's child told his father what had happened, and Kwatima's child, too, told his father what had happened. Now there they were, when one day something stuck to Kwatima's foot, and he was about to brush it off, but the Leopard thought that he was backing in order to kill him. Immediately the Leopard rushed upon Kwatima in order to catch him. And Kwatima ran off kiri, kiri, kiri. He went to a pool that lay there, in which was a Python. Kwatima said, "Father Python, I flee to you for protection that the Leopard may not catch me." There and then the Python said, "You, fellow, you have done right (to come to me), so take my hand." Kwatima tried hard and shook hands with him. That is how Kwatima came to get the name of Odwa-nini (lit. Shake hands with the Python). It originated in his shaking hands with the Python.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

SEDIE ASO EBEBA ASANTE

KWAKU ANANSE one ne mma, Tikonokono, Afudotwedotwe, ne Nyiwankonfwewa na ye ne Kotoko na ye tenaa 'fie. Na Kotoko 'kosii afuo, na Kwaku Ananse seree no se omma no bi na onno. Na oko maa no bi. Na eber'a Kwaku Ananse ne no mma edo, na Kotoko koo 'fie ko didiye. Na efei na Kotoko baye, na oko yii n'aso na ode too fam' na opagyaa no dwom se:

"Gyensaworowa, Kotoko saworowa,
Gyensaworowa, Kotoko saworowa,
Gyensaworowa."

Aso no doo kakraka. Enie ye ponye koroye na Kotoko de aso no ko sieye. Na Kwaku Ananse hunoye. Ose, "Aso yi na mahuno yi, okyena anopa tu tu, meba abefa mako ye m'adwuma." Ampa'a anopa tu, tu, tu, na Ananse ko faye; ode koo n'afuom'. Ananse 'nnim se ye ma no gyina, na omaa so:

"Gyensaworowa, Kotoko saworowa,
Gyensaworowa, Kotoko saworowa,
Gyensaworowa."

Aso no do'a na edo. Na edo ko kaa no ho'a. Efei dee ene 'Bosom Pom'. Efiri ho ene Aburokyire, na Mmorafuo faye, na ye fwee so, yoo bi. Ene se aso ebeba Asantemanm' bebre. Nkra ekane no na nkra Kotoko nko'a na na owo bi e.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmere me.

SE EYOYE A AKOKONINI ANO EYE FEA

AGYA ANANSE na ote ho na one no mma Afudotwedotwe, Nyiwankonfwewa, Tikonokono. Ananse ka kyeree yen se, "Mo nko pe odoma mmere me nni." Enie nkoda yi siim'; ye nam, nam, nam, na ye ko too odoma no bi na abede, na nkoda no koo asee. Afudotwedotwe see, Nyiwankonfwewa se, "Foro ko te bi bra." Osee, "E! me foro a me nan bebubu." Tikonokono see, "Afudotwedotwe wo so foro." Ose, "E! me foro a m'furu bepae, na wo ara foro." Na Tikonokono foroye. Wate odoma 'ba no ate

HOW (THE) HOE CAME TO ASHANTI

KWAKU ANANSE, the Spider, and his children Tikononkono (Big-big-head), Afudotwedotwe (Belly-like-to-burst), Nyiwankonfwewa (Thin-shanks), lived at home along with Kotoko, the Porcupine. And the Porcupine began work for the first time on a new farm, and Kwaku, the Spider, begged him to let him have a piece (of the farm) to cultivate (for himself). And he gave him some. And the time when Kwaku Ananse and his children were hoeing, the Porcupine went home to eat. And when the Porcupine returned and took up his hoe and applied it to the ground, he raised his song, saying:
"Gyensaworowa, Kotoko saworowa,
Gyensaworowa, Kotoko saworowa,
Gyensaworowa."

The Hoe turned over a huge tract (of land). Then they stopped work and went off, and the Porcupine took the hoe and hid it. And Kwaku, the Spider, saw (where he put it). He said, "This hoe that I have seen, to-morrow very, very early I shall come and take it to do my work." Truly, very, very, very early, the Spider went and got it; he took it to his farm. Now, the Spider did not know how to make it stop, and he raised his song:

"Gyensaworowa, Kotoko saworowa,
Gyensaworowa, Kotoko saworowa,
Gyensaworowa."

And the Hoe, when it commenced hoeing, continued hoeing. And it hoed until it came too far away. Now it reached the Sea-god's water. Thence it came to the land of White-men-far, and the white men took it, and looked at it, and made others (like it). That is how many (European) hoes came among the Ashanti. Formerly it was only Kotoko, the Porcupine, who had one.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

HOW AKOKONINI, THE COCK, GOT A POINTED MOUTH

FATHER ANANSE, the Spider, was living there with his children Afudotwedotwe (Belly-like-to-burst), Nyiwankonfwewa (Thin-shanks), (and) Tikononkono (Big-big-head). And the Spider told them, saying, "You must go and search for figs for me to eat." So these children set off; they walked and walked, and walked, and they came across some fig-tree, and (the figs) were ripe, and the children went beneath (the tree). Afudotwedotwe (Belly-like-to-burst) said to Nyiwankonfwewa (Thin-shanks), "Climb and pluck some of them." He said, "Oh, if I climb my legs will break." Tikononkono (Big-big-head) said, "You, Afudotwedotwe, do you climb up." He said, "Oh, if I climb up, my belly will burst; you climb yourself." So Tikononkono (Big-big-head) climbed. He plucked some of the children of the Fig-tree and went on plucking and plucking,

ate, osee, "Aye yie?" Nkrofu no see, "Aa." Na ote'a na ote; na obisaa yen bio see, "Aye yie?" Nkrofu no see, "Bere wo tiri ase na fwe." Osee obere ne tiri ase, na wafwe, na ne tiri no kasa fam', kum! Afudotwedotwe see, osere, na n'afuru paeye, ta! Nyiwankonfwea see ofuntum mmirika abeka akyere ose, na ne nan be bubu kaa pampim' akyi. Akokonini edware ne kra, osee obeto ne nkosua-hono agu, obefwe Nyiwankonfwea na wafwe ase na ne nan abubu aka pampim' akyire'i. Ose osere, ene n'ano fea:

"Ose osere,

Ene n'ano fea.

Ose osere,

Ene n'ano fea."

'Nti na mpan'infuo se, "Se obi fwe ase a, ko fwe no, na nsere." Na Akokonini dee oyoo sa ko seree 'nti na n'ano yee fea, na nkra 'kane no na n'ano fe-fe fe-fe.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

SEDIE EFUO DUA EBEYE FITA

YE se Esono, Kwakuo, Anyinhima ne Efuo, na ye wo ho; na ye see, ye ko kuro bi so ako pe mma aware. Ena ye siim'. Ye koro, ye ko too atekye bi. Anyinhima see, "Mo nnyina ho na me bisa asem bi." Osee, "Na okwan a ye ko yi, na hwan na ne ho 'efe?" Esono see, "Eye 'Fuo." Kwakuo see, "Enie ete sa a, mo mma ye' mmo no, na ye' mfa no nhye atekyem'." Ampa'a, na yeboroo no, yede no hyee atekyem', na ye koye. Enie Efuo sodeye 'dii yen nsongo kakra, kakra, ko tenaa suminaso. Na nkrofu no ko duruu kurom' ye befwe mmaba na 'esam gyedua'se. Mmaba no hunoo yen. Woi see, "Me pe woi"; woi see, "Me pe woi." Na nkrofu no warec mma no nnyina. Ababawa bako bi wo ho, na oko afuom', na oka kyeree oni se, "Mmerantee no ba a, yi 'bako to me ho." Na ofiri afuom' baye, obisaa oni se, "Medee wo he?" Ose, "Me koye na y'akye afa." Oba no see, "Nye biribi." Na odwa brodec, na osee oko to no hono agu suminaso. Na sa Efuo aba, na ote suminaso. Oba no see, oto wira agu,

then he said, "Will that do?" The rest of them said, "Ah, (how do we know?)." So he went on pulling them; then he asked them again, "Will that do?" And they answered, "Lower your head and look." And when he was about to lower his head, to look, then his head hit the ground, saying (a word like) "Kum!" When Belly-like-to-burst would have laughed, his belly burst with a bang, ta! Thin-shanks, when he would run off to tell his father, his legs broke and remained behind the fence. The Cock was washing his soul, and was going out to throw away the egg-shells (of the offering), when he saw Thin-shanks had fallen down and his legs had broken, and had been left on the other side of the fence. When he was about to laugh, his mouth became pointed:

"When he was about to laugh,

His mouth became pointed.

When he was about to laugh,

His mouth became pointed."

That is why the Elders say, "If any one falls down, go and look to him, and don't laugh." Now as for the Cock, he acted like this, and laughed, therefore his mouth became pointed; formerly he had a beautiful, beautiful mouth.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

HOW THE TAIL OF EFUO, THE BLACK-COLOBUS MONKEY, BECAME WHITE

THEY say that (once upon a time) there lived Esono, the Elephant; Kwakuo, the Monkey; Anyinhima, the Putty-nosed Monkey; and Efu, the Black-Colobus Monkey; and they said that they would go to some village to look for women to marry. Then they set out. As they were going, they came across a muddy pool. The Putty-nosed Monkey said, "Stand still while I ask you something." He said, "On this journey upon which we are going, who (among us) is nice-looking?" The Elephant said, "It is Efu, the Black-Colobus Monkey." Kwakuo (the other monkey) said, "If that is so, let us beat him, and immerse him in the muddy pool." Of a truth they beat him, and took him and ducked him in the muddy pool, and they went on. Then the Colobus Monkey rose up (out of the pool), and followed them stealthily, (walking) slowly, and went and sat down on the village midden-heap. And the rest of the people reached the village, they saw young girls congregated under a Gyedua-tree. The young girls saw them. This one said, "I desire this one"; this one said, "I desire this one." And they married all the girls. Now, there was one maiden there, who had gone to the farm, (but before she had set out) had told her mother, saying, "When the young men come, pick out one and put him aside for me." And when she returned from the farm, she asked her mother, saying, "Where is mine?" She replied, "When I went (to see about it), they had already divided (the young men) among them." The girl said, "It does not matter." And she skinned some plantains, and was going to throw the husks on the midden-heap.

Efuo see, "Nto nnu me so." Oba no see, "Hwane?" Ose, "Me a." Oba no see, "Eden?" Osee, "Me ne me mfefuo na eba mma 'wadee, na ye' aboro me na ye' aye me ho tan, tan, tan, sa 'nti na m'abe tena ha." Osee, "Me dee me pe wo na bra ma yenko 'fie." One no koye, na okofaa nsuo, na ode dwaree no. Ode sapo no too neho kakra obefwe ne ho na hyem! hyem! Oba no see, "Eno bra befwe na sa ne ho fe nye agoro." Na oni see, "Dware no wie." Na odwaree no wiewe; na osraa no, na ofaa no mpaboa, na ofaa ne sankuo ko tenaa gyedua'se, na oboye. Ena mma a ye' aware ware dada no hunoo no'a pe, woi see, "Me mpe me kunu bio," woi see, "Me mpe me kunu bio, na Efuo na me pe no." Efuo see, "Dee m'anya na me pe." Na mmoa no kra kraye se ye ko boa boa ye ho aba. Na mmoa no koye no, ye' anko na ye ko tena 'kwanm' ye twen Efuo, na se oba a ye' abo no na ye' ku no. Efuo so kra kraye see, "Me so me ko mako boa mea ho na m'aba." Na osiim'. Odurui kwanm', mmoa no hunoye; ye see, "Efuo ni o! Efuo ni o!" Enie Efuo de kaa dua kra! kra! kra! Enie mmoa no tee hyire to boo no, na dee eko boo ne dua. Ene se, ne dua ekoyoo fita; dee eko boo n'abogyee. Ene se n'abogyee fita. Nkra ekane no, Efuo dua ne n'abogyee tun, tun, tun.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



The Black-Colobus Monkey
ducked in the muddy pool

Now, that Colobus Monkey had come and sat down on the midden-heap. The girl was about to throw the refuse on it, when the Colobus Monkey said, "Don't throw it on me." The girl said, "Who is that?" He said, "It's I." The girl said, "What's the matter?" He said, "I and my playmates were coming to marry (you) girls, when they beat me, and made all my body dirty, and that's why I have come to sit here." She said, "For my part, I love you, so come and let us go home." She and he went off, and she got water and washed him. When she had taken a fibre sponge and applied it to his skin for a little, she saw that his skin was really beautifully glossy. The girl said, "Mother, come and look, for such beauty as this is not a thing to play with." And the mother said, "Finish washing him." And she finished washing him, and she oiled him, and he took his sandals, and he took his sankuo (musical bow), and went and sat under the Gyedua-tree, and played. Then the girls who were already married, as soon as ever they saw him, this one said, "I don't love my husband any more," that one said, "I don't love my husband any more, it is the Black-Colobus Monkey whom I love." The Black-Colobus Monkey said, "She whom I have got, I love." Now all the animals went round saying good-bye, saying they were going to collect their belongings and return. And when the beasts went off, instead of going (on), they went and sat down on the path, and waited for the Black-Colobus Monkey in order to beat and kill him when he came along. The Black-Colobus Monkey also went round bidding good-bye, saying, "I, too, am going to collect my things and return." And he set out. When he reached the path, the animals saw him; they said, "There is the Black-Colobus Monkey, there is the Black-Colobus Monkey." Then the Black-Colobus Monkey grasped (a branch of) a tree (and leapt up), kra! kra! kra! Then the animals picked up white clay and threw it at him, and some stuck to his tail. That is how his tail became white; and some hit his chin. That is why his chin became white. Long ago the tail and chin of the Black-Colobus Monkey were tun, tun, tun, very black. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE 'YOYE A EBINOM HO YEE FE, NA EBINOM SO HO NNYE FE

YE se oba bi na owo ho, na okoo Abe bi a esi nsuom' ho se oko pe awoo. Na okoye no, na Abe see, "Me ma wo bi, nanso akoda a me de no bema woo no, osode a, onnye fwe." Osee, "Me pe." Anni nnanu, anni nnansa, na onyinsenee na owoye. Anansesem 'ba a enkye nyin, seisei na wa ye 'pan'in. Na oni ka kyeree no see, "Oman yim' wo nkyi fwe gye Abe nko'a, na mforo bi da." Osee, "Ena mate." Dako' bi, oni gyaa no ho koo afuom'. Okofree ne mpena, na one no ego', na osoo ne tomam' na ete toreye. Na oba no see, "Me toma yi a watem' yi, ko pe edowa bre me nsina." Abarima no ko too bi baye. Oba no see, "Me mpe, gye se wo ko pe Abe a esi nsuom'." Na akoda no siim' se oko pe bi. Obekoro, Abe bi na esi nsuom'. Ode kaa no kra! kra! kra! ko duruu Abe no nkonm'. Ode sekan kaa no na Abe nom'piee mmienue, na akoda no afu ko hyeem', na Abe no ka tadee so. Efei owo ho na emia no no. Ankye na oni baye; oduruu nsuo nom' obefwe se sunsum bi dam', osee:

"Hwane na no sunsum da nsuo yim' se me 'ba Akwasi Kwa-saman?"

Osee, "Ena me a."

Osee, "Aden na Abe emia wo?"

Osee, "Me ko bu edowa ako ma me mpena na Abe emia me."

Ena see, "Abe yi mia no, mia no, mia no,

Me 'ba Kwasaman.

Abe mia no, mia no, mia no, Abe mia no."

Na Ena no koo. Na ose so baye osee:

"Hwane na no sunsum da nsuo yim' se me 'ba Akwasi Kwasaman?"

Osee, "Agya me a."

Osee, "Aden na Abe emia wo?"

Osee, "Me ko bu edowa ako ma me mpena na Abe emia me."

Agya see, "Abe yi mia no, mia no,

Me 'ba Kwasaman.

Abe mia no, mia no, Abe mia no."

Ose koo 'fie na oko see Odekuro, na Odekuro so free nkrofu nnyina; na ye ko duruu Abe no ase, na Odekuro maa so see:

"Hwane na no sunsum da nsuo yim' se me nana Akwasi Kwasaman?"

Osee, "Nana me a."

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT SOME PEOPLE ARE GOOD-LOOKING,
AND OTHERS ARE NOT GOOD-LOOKING

THEY say there (once) was a woman, and that she went to a certain Palm-tree which stood there in the water that she might consult it about child-bearing. And when she went, the Palm-tree said, "I shall give you what you want, but the child with whom I shall present you, when he rises up, will never do any work." She said, "I agree (to that)." It was not two days, it was not three days, when she conceived and gave birth. Like the children in Spider-stories, he was not long of growing up, he was grown up at once. And his mother told him, saying, "Among the whole of the tribe's taboos, there are none which you need observe save the Palm-tree, you must never climb one." He said, "Mother, I have heard." Now, one day the mother left him there to go to the farm. He went and called his sweetheart, and he and she began to play, and he caught hold of her waist-beads and they broke and fell. And the girl said, "This string of waist-beads which you have broken, go and bring me some Palm-tree fibre that I may restring them." The boy went off and bought some and brought it. The girl said, "I don't want that, only some which you have sought from a Palm-tree which stands in the water." So the child set out in search of some. As he went, there was a Palm-tree standing in the water. Up he climbed, kra! kra! kra! until he reached the neck of the tree. He took out his knife, and as soon as he touched it, the Palm-tree split in two, and the boy's stomach went inside, and the Palm-tree closed up again. There he was, it was squeezing him. Soon after his mother came; when she reached the water, she saw a shadow upon it, and she said:

"Whose shadow is this lying on the water like that of my child Akwasi Kwasaman?"

He said, "Mother, it's I."

She said, "Why is the Palm-tree squeezing you?"

He said, "I went to strip off Palm fibre to go and give to my lover and the Palm-tree squeezed me."

The mother said, "You, this Palm-tree squeeze him, squeeze him, squeeze him, my child Kwasaman."

Palm-tree squeeze him, squeeze him, squeeze him, Palm-tree squeeze him."

And the mother went off. And the father also came, and he said:

"Whose shadow is it that lies on this water like that of my child Kwasaman?"

He said, "Father, it is I."



"There he was, it was squeezing him"

Osee, "Aden na Abe emia wo?"

Osee, "Me ko bu edowa ako ma me mpena na Abe emia me."

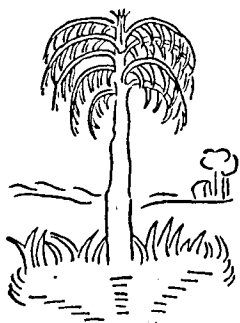
Nana see, "Abe yi mia no, mia no, mia no,

Me nana Kwasaman.

Abe mia no, mia no, Abe mia no."

Na Odekuro ko, na nkrofuo to dwom no sara se, "Abe mia no." Efei na ne mpena no baye, osee:

"Hwane na no sunsum da nsuo yim' se me mpena Akwasi Kwasaman?"



The Palm-tree standing
in the water

Osee, "Me mpena me a."

Osee, "Aden na Abe mia woo?"

Osee, "Me ko bu edowa abre wo na Abe emia me."

Oba no see, "Abe gya no, gya no, gya no,

Abe gya me mpena, Akwasi Kwasaman,

Abe gya no, gya no, gya no, Abe gya no."

Okaa sa', na Abe nom' ahantan kakra, na ne mpena no afu ayi kakra. Na osan maa so bio se:

"Hwane na no sunsum da nsuo tim' se me mpena Akwasi Kwasaman?"

Osee, "Me mpena me a."

Osee, "Aden na Abe mia woo?"

Osee, "Me ko bu edowa abre wo na Abe emia me."

Oba no see, "Abe gya no, gya no, gya no,

Abe gya me mpena, Akwasi Kwasaman,

Abe gya no, gya no, gya no, Abe gya no."

Efei dee, ne mpena no firi preko ko taree ne mpena no bo, na ye naneye; na ye danee nku. Na nkrofuo a ye koo ho ntem ye faa bi yoo ye'anim, ene yen a ye ho fe-fe fe; na yen a ye'ananya bi, ene se ye ho nnye fe no.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

He (the father) said, "Why is the Palm-tree squeezing you?"

He said, "I went to strip off Palm fibre to go and give to my lover and the Palm-tree squeezed me."

He (the father) said, "You, this Palm-tree squeeze him, squeeze him, My child Kwasaman."

Palm-tree squeeze him, squeeze him, Palm-tree squeeze him."

And the father went off home, and told the Head of the village, and the Head of the village, too, called all the people; and they came to the foot of the Palm-tree, and the Head of the village lifted up (his voice), saying:

"Whose shadow is it that lies on the water like that of my grandchild Akwasi Kwasaman?"

He said, "Grandfather, it is I."

He (the Head of the village) said, "Why is the Palm-tree squeezing you?"

He said, "I went to strip off Palm fibre to go and give to my lover and the Palm-tree squeezed me."

The Head of the village said, "You, this Palm-tree squeeze him, squeeze him, squeeze him,

My grandchild Kwasaman."

Palm-tree squeeze him, squeeze him, Palm-tree squeeze him."

And the Head of the village went off, and all the villagers sang the same song telling the Palm-tree to squeeze him. And now his lover came along, and she said:

"Whose shadow is it that lies upon the water, like that of my lover Akwasi Kwasaman?"

He said, "It is I, your real lover."

She said, "Why is the Palm-tree squeezing you?"

He said, "I went to break off Palm fibre for you, and the Palm-tree squeezed me."

She said, "Palm-tree release him, release him, release him."

Palm-tree release my lover, Akwasi Kwasaman."

Palm-tree release him, release him, release him, Palm-tree release him."

When she spoke thus, the Palm-tree opened out a little, and her lover's stomach came out a little. And she raised her voice once more, saying:

"Whose shadow is it that lies upon the water, like that of my lover Akwasi Kwasaman?"

He said, "It is I, your real lover."

She said, "Why is the Palm-tree squeezing you?"

He said, "I went to break off Palm fibre for you, and the Palm-tree squeezed me."

She said, "Palm-tree release him, release him, release him."

Palm-tree release my lover, Akwasi Kwasaman."

Palm-tree release him, release him, release him, Palm-tree release him."

And now her lover came forth all at once, and he came and clung on the bosom of his sweetheart, and they melted away; and they changed into oil. And the people who went there quickly and rubbed some on their faces, are they who are very beautiful; but they who did not get any, they are those who are not nice-looking. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

Ye' nse se, 'nse se o

OBA 'BIARA, SE YE DE WO MA AWADE'A WARE

ABABAWA bi ye fre no Kwaboaso na owo ho. Ye de no ma obiara a, osee, "Me mpe no." Ye de no ama obofuo, osee, "Asua! woi a ne ho nsomoro, me mpe no." Dakoro bi, oba no koo fuom' ose oko twa brodee. Ode sekan boo brodee nom' to! se na mmoatia te brodee no so; enie ye si baye ye be soo Kwaboasom'; ye see, "Wo na ye de wo ma obiara a, wo se pusu! pusu!" Na mmoatia no soo nom', ye see:

"Mo mma yen mmia no.

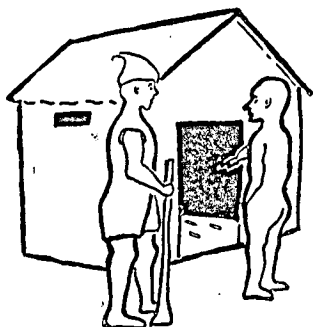
Ye mia o,

Ye mia Kwaboaso.

Mo mma yen mmia no.

Ye mia o."

Na obofuo a ye de Kwaboaso maa no no, se wate Kwaboaso nne, osee,



"Look in my room there"



"Then the hunter fired a gun
at the fairies"

"Meko fwe na ye mmfa bone nntua bone ka." Obekoro, Kwaboaso na mmoatia ye mia mia no. Ena obofuo no too 'tuo boo mmoatia no, na 'bako toreye. Mmoatia no 'pan'in a odim' see, "Wanom nsa abo momfa no nto ho ansa." Obofuo too bio, na obako ato. Mmoatia 'pan'in see, "Okonini anom nsa abo, momfa no nto ho." Obofuo kum mmoatia no nnyina na ekoka opan'in no nko'a. Opan'in no free obofuo se, "Bra." Obofuo see, "Me mma." Mmoatia 'pan'in se, "O! bra, na me nnye wo biribiara." Obofuo koreye. Mmoatia 'pan'in see, "Fwe me danm' ho wo be hu w'aturo ne aboo a w'ato nnyina, fa w'adee, na fa Kwaboaso ka ho, ansa na

We do not really mean, we do not really mean, (that what we are going to say is true)

EVERY GIRL SHOULD MARRY HIM TO WHOM SHE IS GIVEN IN MARRIAGE

THERE was once a maid called Kwaboaso. To whomsoever they gave her to marry she said, "I do not desire him." They gave her to a hunter, and she said, "Ugh! this man has ticks on him, I do not want him."

One day she went off to the plantation, saying she was going to cut plantains. She took a knife and struck at the plantain, to! when behold the little folk were sitting on the plantains; they descended, and came, and caught Kwaboaso; they said, "You are the one whom, when they take to give to any one, you shake your head, pusu! pusu!" And the fairies caught hold of her and said: "Come, let us squeeze her."

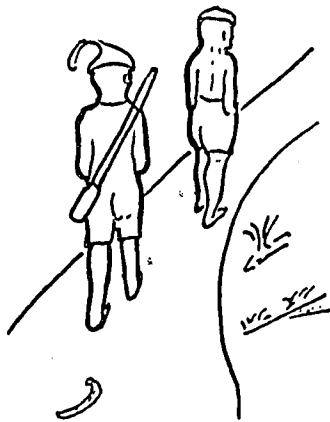
We squeeze her, O!

We squeeze Kwaboaso.

Come, let us squeeze her.

We squeeze her, O!"

Now, when that hunter to whom they had given Kwaboaso heard Kwaboaso's voice, he said, "I am going to see what is the matter, for we don't take something bad to repay something bad." When he went, there was Kwaboaso, and the fairies squeezing her. Then the hunter fired a gun at the fairies, and one fell down. The eldest of the fairies said (to the others), "He has drunk palm wine, and got intoxicated; place him there in the meantime, (and then go on squeezing her)." Again the hunter fired, and another fell. The eldest of the fairies said, "The brave fellow has drunk palm wine and is overcome, take him and lay him aside there." The hunter killed all the fairies except only the eldest. The eldest called out to the hunter, saying, "Come." The hunter said, "I'm not coming." The eldest of the fairies said, "Oh, come on, I will not do anything to you." The hunter went. The eldest of the fairies said, "Look in my room there, and you will see the medicine for the gun (i. e. the gunpowder) and all the bullets which you have fired, take what belongs to you, and take Kwaboaso as well, but before you go, go and cut bananas, and as you go, throw them away, so that when the other fairies waken up, and come to catch you, then by the time they have stopped to pick them up, one by one, you have gone long, long, long ago." And



"And he threw down the only banana left"

wo be koro ko twa kwadu na wokoro no, na wo te twene, sa na se mmoatia no nyane, na se ye bekye wo a, ansa na ye be tase kwadu yi bako, bako, na wo ko da, da, da." Na ampa 'ra okotwaa kwadu no, na ofaa Kwaboaso kaa ho, na oduru kwanm' ha yi a, na wato bako atwene. Sara na ode ko duruu efie. Na ebeka kakra ama n'aduru 'fie, obefwe se mmoatia gu so eba. Na otoo kwadu no bako a aka twence, na mmoatia no ko faye na ye san koreye. Na obofuo soso de Kwaboaso ko maa n'abusuafuo. Na obofuo koo ne 'fie. Efei dee obofuo wo ho a, obefwe se abofuo aba ne nkyen osee, "Amanie?" Abofuo no see, "Kwaboaso se odwane toa Odekuro se efei dee obeware wo." Obofuo see, "Me da Odekuro ano ase, nanso oba no me ntimi me nware no, na me ho nsomoro no nsaye."

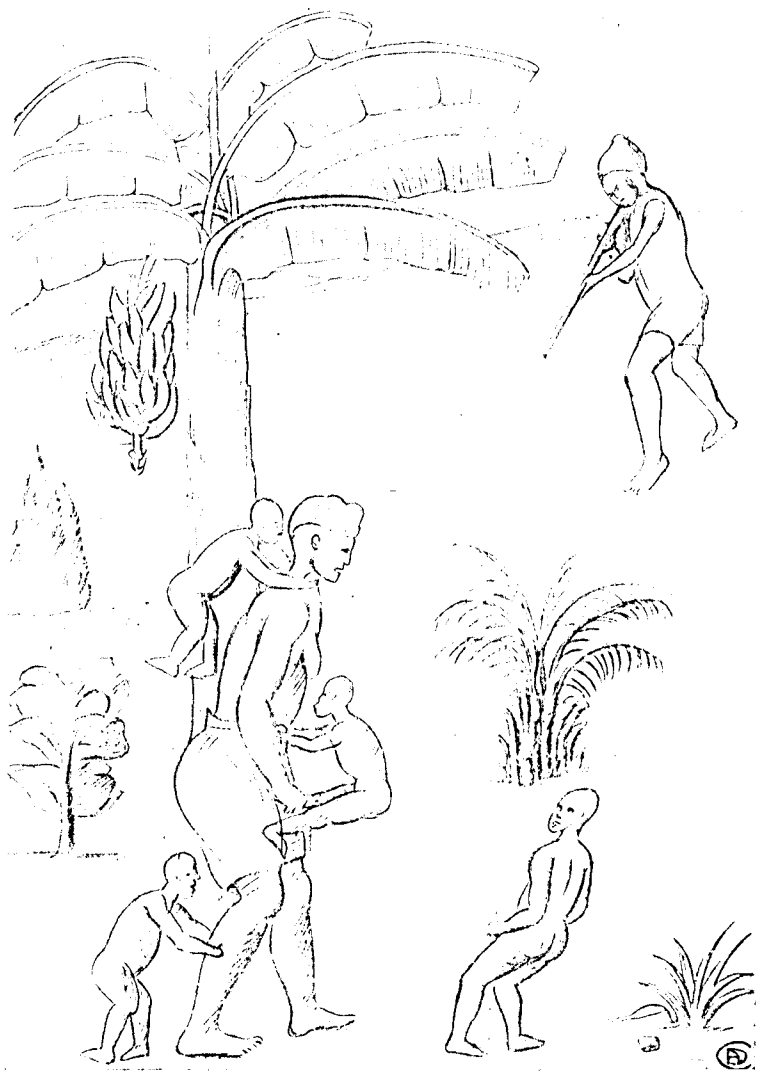
Nti na mpani'nfuo se, "Ye de wo ma obiara a, ware no, na wo nnim dee dabi chia wo a obe gye woo."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

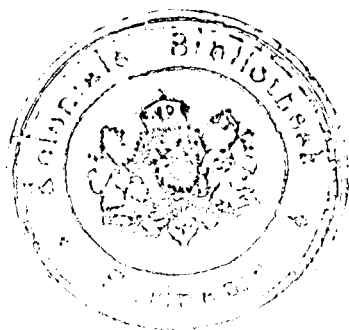
Ye' nse se, 'nse se o

SE 'YOYE A ANYANKONSEM YE BE FRE NO ANANSESEM

KWAKU ANANSE na okoo Nyankonpon ho se omfa 'Nyankonsem mma no nto. Nyame see, "Wo betimi ato?" Ananse see, "Ei! metimi." Nyame see, "Akuro akantinka be ye se Kokofu, Bekwai, Asumengya aba, ye'antimi anto, na wo Kwafwiaban na wo betimi?" Ananse see, "Edieben na ye to ma?" Nyame see, "Ye nto mma fwe gye se, Aboa Onini, Osebo, Mmoatia, Mmoboro." Ananse see, "Me de nnooma nnyina bi meba, me de m'aberewa, Nsia, meka ho." Nyame see, "Ko fa bra e." Ananse baye, na oboo oni amanie se, "Nyankonsem me pe se me to, na Nyame se me mfa Onini, Osebo, Mmoatia, Mmoboro mmera, na me see, me de wo be ka ho ma ko ma Nyankonpon." Na Ananse bisaa ne ye' Aso se, "Ebeye den na ye'anya Onini?" Na Aso ka kyeree no se, "Wodie ko twa tonton na twa demere ka ho, na fa bra." Na Ananse de baye. Na Aso see, "Fa ko asuom'." Na Ananse de ekoro no, osee, "Esene no, ensene no; woboa, csene no." Ananse see, "Ono na oda doo no." Onini see, "Aden?" Ananse see, "Nye Aso na ogye me akyinnyie, se tonton yi kyen wo tenten, na me se oboa." Onini see, "Fra bra, be susu me."



" Then the hunter fired a gun at the fairies "



accordingly he went and cut bananas, and he took Kwaboaso as well, and when he reached the path, he threw one banana away. He continued doing so all the way home. And when only a short time remained before they would reach home, behold the fairies are pursuing them. And he threw down the only banana left, and the fairies went after it and (eventually turned) back. And the hunter restored Kwaboaso to her blood-relations. Then the hunter went off to his own house. Now, the hunter was living there, when he saw messengers had arrived at his place, and he said, "What is the news?" The messengers said, "Kwaboaso says she has asked the Head of the village to intercede for her, saying that now she is willing to marry you." The hunter said, "I thank you for the words from the mouth of the Head man of the village, but I cannot marry the girl, for I have still got ticks on my body." That is why the Elders say, "When they take you to give you in marriage to any one, marry him, for you do not know but that some day when you are in need, he will rescue you." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT THE SKY-GOD'S STORIES CAME TO BE KNOWN AS "SPIDER-STORIES"

KWAKU ANANSE, the Spider, once went to Nyankonpon, the Sky-god, in order to buy the Sky-god's stories. The Sky-god said, "Will you be able to buy them?" The Spider said, "Rather, I shall be able." The Sky-god said, "Great and powerful towns like Kokofu, Bekwai, Asu-mengya have come, but they were unable to purchase them, and you who are but a mere masterless man, (you say) you will be able?" The Spider said, "What is the price of (the stories)?" The Sky-god said, "They cannot be bought for anything except the Onini creature the Python; Osebo, the Leopard; Mmoatia, the Fairy; (and) Mmoboro, the Hornets." The Spider said, "I will bring some of all these things, and (what is more), I'll add my old woman, Nsia (The Sixth-child), to the lot." The Sky-god said, "Go and bring them then." The Spider came, and told his mother all about it, saying, "I wish to buy the stories of the Sky-god, and the Sky-god says I must bring Onini, the Python; Osebo, the Leopard; Mmoatia, a Fairy; and Mmoboro, Hornets; and I said I would add you to the lot and go and give the Sky-god." Now the Spider consulted his wife Aso, saying, "What is to be done that we may get Onini, the Python?" And Aso said to him, "You go off and cut a branch of a palm-tree, and cut some string creeper as well, and bring them." And the Spider came back with them. And Aso said, "Take them to the stream." And Ananse took them; as he was going along he said, "It's longer than he is, it's not so long as he; you lie, it's longer than he." The Spider said, "There he is, lying yonder." The Python

Ode tonton no too Onini ho. Osee, "Twe wo mu." Na Onini twe no mu, na Ananse de demere no too no so, nwenene! nwenene! nwenene! na esii tire. Ananse see, "Kwasea, me de wo ko gye Anyankonsem." Ananse de no ko maa Nyame. Nyame see, "Me nsa aka, aka dee aka." Ananse san baye be boo ne ye' amanie se, "Aka Mmoboro." Ne yere see, "Pe towa, fa nsuo gum', na fa ko." Ananse koo wuram' obefwe se Mmoboro sen ho, na ofwiee nsuo no bi na opete guu Mmoboro no so. Ananse fwiee dee aka guu ono ara so na otwaa brodee-ahan de kataa no ti. Efei na oka kyeree Mmoboro no se, "Osuo eba yi, ankra mo ba na mo be hyee me toa yim'a s'ankra osuo yi emmo mo, mo nfwe se me de brodee ahahan akata me soo?" Ena Mmoboro no see, "Ye'da w'ase Aku, ye'da w'ase Aku." Mmoboro no nnyina tuo toa nom', fom! Agya Ananse tuua ano. Osee, "Nkwaseafuo m'anya mo, me de mo ko gye Anyankonsem." Ode Mmoboro ko maa Nyame. Nyame see, "Me nsa aka, aka dee aka." Ananse baa bio, be ka kyeree ne yere see, "Aka Osebo." Aso see, "Ko tu amana." Ananse see, "Gyae na mahu." Enie Ananse ko pee Osebo kyeneno na otu amana tenten, na okataa so, na obaa 'fie. Adeekyeye anopa, Ananse se oko, obekoro, Osebo na oda amanam'. Ananse see, "Agyawa 'ba! Enawa 'ba! se maka akyere wo se nnom nsa, sese wo nokwa wako nom abo, nti na w'abe to amanam'; se me kaase me beyi wo a, addekye wo ko hu me a, se nso me 'ba biara a, na wo ko kye no." Osebo se, "O! me ntimi." Ananse ko twaa nnua mmienu, de bako too ha, de bako too ha. Osee, "Fa wo nsa bako to ha, na fa wo nsa bako soso to ha." Na Osebo de totoye. Ose ofo' na Ananse ama sekan so, na wa ma n'anyam, ne tirim' gao! Osebo gyee amanam' fom! Ananse faa atwedee de sii amanam' ko yii Osebo. Oko yii Osebo de no baye, osee, "Kwasea me de wo ko gye Anyankonsem." Oma Osebo so, ko maa Nyame. Nyame see, "Me nsa aka, aka dee aka." Ananse baye na osenee Akua Ba, na oboo amane de tetaree Akua Ba no ho; na ofufuu to, na ode bi hyee Akua Ba no nsam', na ofufuu bi de guu ayowam'; ode homa soo Akua Ba asen, na ode no kosii odum ase babi a mmoatia bedi agoro. Na mmoatia bako baye. Osee, "Akua, me nni eto yi bi?" Na Ananse atwe homa no, na Akua Ba no abo ne tiri nko. Mmoatia ka kyeree

(who had overheard this imaginary conversation) said, "What's it all about?" The Spider said, "Is it not (my wife) Aso, who is arguing with me that this palm-branch is longer than you, and I say she is a liar." And Onini, the Python, said, "Bring it, and come and measure me." He took the palm-branch and laid it along the Python's body. He said, "Stretch yourself out." And the Python stretched himself out, and Ananse took the rope-creeper and wound it (and the sound of the tying was nwenene! nwenene! nwenene! until he came to the head. Ananse, the Spider, said, "Fool, I shall take you to the Sky-god and receive the Sky-god's tales (in exchange)." Ananse took him off to Nyame (the Sky-god). The Sky-god said, "My hand has touched (i. e. I have received it), there remains what still remains." The Spider returned, and came and told his wife what had happened, saying, "There remain the Hornets." His wife said, "Look for a gourd, and fill it with water, and go off with it." The Spider went along through the bush, when he saw (a swarm of) Hornets hanging there, and he poured out some of the water and sprinkled it on the Hornets. The Spider then poured the remainder upon himself, and cut a leaf of the plantain and covered his head with it. And now he addressed the Hornets, saying, "As the rain has come, had you not better come and enter this, my gourd, so that the rain will not beat you; don't you see that I have taken a plantain leaf to cover myself?" Then the Hornets said, "We thank you Aku, we thank you Aku." All the Hornets flew, disappearing into the gourd, fom! Father Spider covered the mouth, and he said, "Fools, I have got you, and I am taking you to receive the tales of the Sky-god (in exchange)." And he took the Hornets to the Sky-god. The Sky-god said, "My hand has touched, what remains (still) remains." The Spider came back once more, and told his wife, and said, "There remains Osebo, the Leopard." Aso said, "Go and dig a hole." Ananse said, "That's enough, I understand." Then the Spider went off to look for the Leopard's tracks, and (having found them) he dug a very deep pit, and covered it over, and came back home. Very early next day, when objects began to be visible, the Spider said he would go off, and when he went, (lo) a Leopard is lying in the pit. Ananse said: "Little father's child, little mother's child, I have told you not to get drunk, and now, just as one would expect of you, you have become intoxicated, and that's why you have fallen into the pit; if I were to say I would get you out, next day, if you saw me, or likewise any of my children, you would go and catch them." The Leopard said, "O! I could not do such a thing." Ananse went and cut two sticks, put one here, and one there. He said, "Put one of your paws here, and one also of your paws here." And the Leopard placed them (where he was told). As he was about to climb up, Ananse lifted up his knife, and in a flash it descended on his head, gao! (was the sound it made). The pit received the Leopard (and) fom! (was the sound of his falling). Ananse got a ladder to descend into the pit to go and get the Leopard out. He got the Leopard out and came with it; he said, "Fool, I am taking you to exchange for the stories of the Sky-god." He lifted up the Leopard to go and give to Nyame, the Sky-god. The Sky-god said, "My hands have touched, what remains still remains." The Spider came, and he carved an Akua's child (a black flat-faced wooden doll), and he tapped some sticky latex

onua bako se, "Ose me nni bi." Osee, "Di bi e." Na odii aduane no wieye, na odaa n'ase. Oda n'ase ommua. Na Mmoatia no ka kyeree onua se, "Me da n'ase a, ommua." Mmoatia no nua ka kyeree no se, "Bo no sum." Na wabo, pa! Na ne nsa aka ho. Oka kyeree onua se, "Me nsa aka ho." Osee, "Fa bako a aka, bo no sum bio." Na ode boo no pa! na 'yi no so aka ho. Na Mmoatia ka kyeree onua se, "Me nsa mmienue aka ho." Osee, "Fa w'afu sum no." Ode sum no, na n'afu aka ho. Na Ananse baye na obe kyekyeree no; osee, "Kwasea m'anya wo, me de wo ko gye Anyankonsem." Na ode koo 'fie. Na Ananse ka kyeree oni, Ya Nsia se, "Sore, ma yen ko, me mfa wo nka Mmoatia yi ho nko gye Anyankonsem." Omaa yen so, koo Nyame ho. Osee, "Nyame, Mmoatia ni, m'aberewa a me kaye no, nso ni." Nyame so free Ko'ntire ne Akwam', ne Adonten, ne Gyase, ne Oyoko, ne Ankobea, ne Kyidom. Na ode too ye'anim se, "Ahene akesie akesie aba, ye'antimi anto Anyankonsem, Kwaku Ananse dee watimi ato; m'agye no Mmoboro; m'agye no Mmoatia; m'agye no Osebo; m'agye no Onini; ono ara Ananse de oni ato so; nnooma no nnyina na egu ho yi." Osee, "Mo mpene no." Ye see, "Eee!" Nyankonpon see, "Kwaku Ananse, efiri nne ekoro yi, me de Anyankonsem me kye wo, kose! kose! kose! Ye'mmfre no Anyankonsem bio, na ye'mfre no Anansesem." M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, 'nse se o

SEDIE NKONKONSA BAA MANM'

YE see obofuo bi na okoo wuram'; obefwe amana bim' na 'Nipa, Osebo, Owo, ne Kusie na egyinam'. Nkrofuo yi hunoo obofuo, woi see, "Agya obofuo beyi me." Woi see, "Agya beyi me." Obofuo see, "Me mma, okyena nko me beyi mo a, na mo nya me a, dee mo de be ye me, me mpe." Woi see, "Me ntimi." Woi see, "Me ntimi." Obofuo see, "Ete sa dec a, me yi mo." Ampa ara oyii nkrofuo no nnyina, na okoo

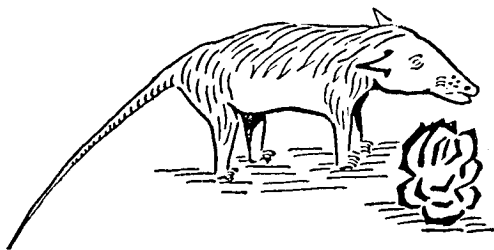
(from a tree) and plastered the doll's body with it, and he pounded *eto* (mashed yams), and put some in the doll's hand, and he pounded some more and placed it in a brass basin; he tied string round the doll's waist, and went with it and placed it at the foot of an odum-tree, the place where the Fairies come to play. And a Fairy came along. She said, "Akua, may I eat a little of this mash?" Ananse tugged at the string, and the doll nodded her head. The Fairy told one of her sisters, saying, "She says I may eat some." She said, "Eat some, then." And she finished eating, and thanked her (the doll). But when she thanked her, she did not answer. And the Fairy said to her sister, "When I thank her, she does not reply." The sister of the (first) Fairy said, "Slap her crying-place." And she slapped it, pa! And her hand stuck there. She said to her sister, "My hand has stuck there." She said, "Take the one that remains and slap her crying-place again." And she took it and slapped her, pa! and this one, too, stuck fast. And the Fairy told her sister, saying, "My two hands have stuck fast." She said, "Push it with your stomach." She pushed it, and her stomach stuck to it. And Ananse came and tied her up, and he said, "Fool, I have got you, I shall take you to the Sky-god (in exchange) for his stories." And he went off home with her. And Ananse told his mother, Ya Nsia (the sixth child), saying, "Rise up, let us go, for I am taking you along with the Fairy to go and give the Sky-god (in exchange) for his stories." He lifted them up, and went off there to where the Sky-god was. He said, "Sky-god, here is a Fairy, and my old woman whom I spoke about, here she is, too." Now the Sky-god called (his elders), the Kontire and Akwam chiefs, the Adonten (leader of the main body of the army), the Gyase (major-domo); the Oyoko, Ankobe, and Kyidom (leader of the rear-guard). And he put the matter before them, saying, "Very great kings have come, and were not able to buy the Sky-god's stories, but Kwaku Ananse, the Spider, has been able to pay the price; I have received from him Mmoboro, the Hornets; I have received from him Mmoatia, the Fairy; I have received from him Osebo, the Leopard; I have received from him Onini, the Python; and of his own accord, Ananse has added his mother to the lot; all these things lie here." He said, "Sing his praise." "Eee!" (they shouted). The Sky-god said, "Kwaku Ananse, from to-day and going on for ever, I take my Sky-god's stories and I present them to you, kose! kose! kose! my blessing, blessing, blessing. No more we shall call them the stories of the Sky-god, but we shall call them Spider-stories." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW TALE-BEARING CAME INTO THE TRIBE

THEY say that a certain hunter (once) went to the bush; he came and looked inside a pit, and in it were standing 'Nipa, the Man, Osebo, the Leopard, Owo, the Snake, and 'Kusie, the Rat. Now when these people saw the Hunter, this one said, "Father Hunter, come and take me out." That one said, "Father, come and take me out." The Hunter said, "I shall not

kurom'. Dakoro bi, Obofuo wo ho, na Osebo de nam bebrebe aba. Osee, "Agya Obofuo, yie a wo yee me no n'aseda ni, me d'ase Apiafo." Ode nam mmede dummieniu na ode bree Obofuo. Obofuo daa no ase, na Osebo koreye. 'Bio Obofuo wo ho' na Okusie aba. Osee, "Agya Obofuo, wo pe sika?" Obofuo see, "Ho! adentira, se dee 'nipa ebere pe 'a no no." Okusie siim' koo dee Nyankonpon kora no sika. Oko boo dan no ase tokuro, na okoo dan nom' ho, kofaa Nyankonpon sika futuro nnyina, na ode bree Obofuo. Obofuo see, "Me d'ase Aku." Na Okusie koroye. Dakoro bi owo ho, obete, "Ago!" Obofuo see, "Ame!" Onipa baye; osee, "Agya Obofuo makeye." Osee, "Ya nua o!"



The Rat and the lump of gold

Osee, "Nsa akotokyiwa a me de be da wo ase ni." Agya Obofuo see, "Me mpe, na onipa se me kaye, se me nnyi woo, fwe dee Osebo de abre me, fwe dee Kusie de abre me." 'Nipa faa ne nsa koye, na okoo Nyame ho ko kaa kyeree no se, "Wo sika a eyeraye no, se Kusie na obefaye de ko maa Obofuo." Nyame see, "Ampa?" Osee, "Nana torororo." Nyame yii abofuo ko kyeree Obofuo de homa soo n'asen. Ye fwee no pasa! Efei ye de 'bofuo duruu kwanm' no, osee, "Mpaninfuo, me sere mo efo de me." Abofuo no see, "Dabi, 'kromfuo obedwane." Osee, "O! me nwanè, na mo pe a, momfa homa nkyekyere m'asen nkyekyere duam' na me nko." Abofuo no tieye, ma no koreye. Owo ho a, oyee neho yie, na Aboatea baye. Osee, "Fwe m'adamfo gye dufa yi, na fa ko, na wo koro yi, ye de wo ko gyina edwam', na ato se, ye beku wo no, me ko Ohene mmam' mako ka no 'ba yeyere; me ka no a, wo be huno se nnipa nnyina asore, na wososo ka se, 'Me wo aduro,' na wo de be ye akoda no a, no ho be ye no den." Obofuo no see, "Me d'ase Aku." Abofuo no de Obofuo koreye, ko gyinaa Nyankonpon ne Ko'ntire, ne Akwam', ne Adonten, ne Gyase, ne Kyidom anim'. Obofuo kaa n'asem, Okyame sodeye se wo bua aten, ye be te mmam' no ho 'a, pui! pui! Ye see, "Aden?" Ye see, "Onyankonpon 'ba yeyere na owo aka no." Nnipa nnyina firi ho. Efei Obofuo gyina ho a, osee, "A! se me nye daduani a, nkana me wo aduro." Akoa bi teye, na oko kaye se, "Mo nkofa dee oda duam' no mma no mmara."

come, for by to-morrow even, if I were to rescue you, and you were to get at me, what you would do to me (I know) I should not care about." This one said, "I couldn't (act so)." That one said, "I couldn't (act so)." The Hunter said, "If that is really the case, I shall take you out." And of a truth he took all the people out and went off to (his) village. One day, while the Hunter was there, Osebo, the Leopard, brought a large quantity of meat. He said, "Father Hunter, this is a thank-offering for the kindness you did me, I thank you, Apiafo." He brought twelve palm-leaf baskets of meat to the Hunter. The Hunter thanked him and the Leopard went away. On another occasion, the Hunter was there, and Okusie, the Rat, came. He said, "Father Hunter, would you like some gold dust?" The Hunter said, "Ho! why not, that is the thing in quest of which men grow weary." The Rat set out, and went to where Nyankonpon, the Sky-god, kept his gold dust. He went and dug a hole beneath the room, and entered into the room, and went and took all the Sky-god's gold dust, and brought it to the Hunter. The Hunter said, "I thank you, Aku." And the Rat went off. Another day, he was there, and he heard some one salute him, "Ago." The Hunter answered, "Ame" (come in). The Man came; he said, "Father Hunter, good morning." He (the Hunter) replied, "Yes, kinsman." He said, "This is a little pot of palm-wine which I have brought to thank you." Father Hunter said, "I don't want it; as for you, Man, it is just as I said it would be, when I declared I would not take you out; look what the Leopard brought me, behold what the Rat brought me." Man took away his palm-wine and went off there to tell the Sky-god, saying, "Your gold dust that was lost, that Rat surely came and took it and went off and gave it to the Hunter." The Sky-god said, "Is that so?" He said, "Grandsire, it's the plain straight truth." The Sky-god sent messengers to go and seize the Hunter, and they fastened a rope to his waist. They flogged him severely. Now when they had reached the path with the Hunter, he said, "Elders, I require to go and ease myself." The messengers said, "No, thief, you will run away." He said, "No, I will not run away, and if you wish, take the rope, fasten it to my waist, tie it on to a log, and allow me to go." The messengers listened to him, and let him go. There he was, he made himself comfortable, when the long-and-slender creature came. He said, "Look here, my friend, accept this little cone of medicine, and take it along with you, and when you go, and they stand you before the assembly, and it comes about that they would kill you, I shall go to the King's harem, that I may bite his favourite wife's child; when I have bitten him, you will see that every one has risen up, and you also will speak, and say, 'I have medicine,' and if you will use it on the child he will recover." The Hunter said, "I thank you, Aku." The messengers took the Hunter and went and stood before the face of the Sky-god, (before him and his Councillors) the Kontire, Akwum', Adonten, Gyase, and Kyidom chiefs. The Hunter stated his case, and when the Spokesman rose up to give judgement, they heard a noise of lamentation, pui! pui! far away in the royal harem. They said, "What is that?" They said, "A snake has bitten the child of the favourite wife of the Sky-god." Every one went off. Now the Hunter was standing there; he said, "If I were not a prisoner, then I might have medicine (an antidote for the

Enie Obofuo baye. Nyankonpon see, "Se wo timi fwe me 'ba yi, na wanwu a, me de wo ti kye wo." Obofuo see, "Mate 'defuo." Obofuo see, "Nana, ade a me kyere, se mo be nya bi dee a, enie me timi mafwe no." Ye see, "Eddie ben?" Osee, "Konkonsani mogya, na ye de see." Ye see, "Konkonsani mogya dee yeko nya no he?" Okyeame nyansafuo bako bi see, "Na akoo a obeka kyeree Nyame se obofuo aba abewia Nyame sika no, wo he?" Ye see, "Wo mmoa, wo mmoa." Ye ko faa akoo no baye. Obofuo see, "Mo mmu no nsa na mo mfa no mogya mma me." Seisei na ye'abu. Obofuo de mogya no see dufa no ko yee Ohene 'ba no. Seisei na wa sore. Ye see, "Mo mpene Obofuo." Ye see, "Eee!" Nyame see, "Me de wo ti me kye wo, na Konkonsani nso mo nku no, na mo ntwtwa ne nam, na mo nto mpete." Ye kum no, na ye twitwaa no nam nketenkete, na ye to peteye. Ene se, Nkonkonsa eba manm' bebrebe. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

Ye' nse se, 'nse se o

SE 'YOYE A NKODA BORO BAYE

YE se okom kesie bi na ebye, ena Agya Ananse ne no ye' Aso, ne no mma Ntikuma, Nyiwankonfwewa, ne Afudotwedotwe, ne Tikonokono na y'abo akura na ye tem'. Ananse sore da na okofaa aduane, ahabayere baye na y'anoa adi. Efei dakoro bi Agya Ananse koo wuram'; obefwe se ayowa fefefe bi si ho. Osee, "Ayowa yi efe." Ayowa see, "Me nne 'fe." Ananse see, "Wode sen?" Osee, "Me de Hohorebidi." Ananse see, "Hohorebi ma me nfwe." Na ayowa no hohoree abekwan ma to, na Ananse dii ne nnyina. Na owie no, na obisaa ayowa no se, "Wo kyiri deen?" Ayowa see, "Me kyiri yoko ne pentowa." Ananse faa ayowa no baa 'fie, de ko sii pata. Efei dee, Ananse ko wuram' na oko fa aduane ba na Aso noa wie na ofre Ananse a, ose, "O! mo na mo dee hia, me dee Akwakora, me didi aye den, mo nkoda yi na mo hia, mo mee a na m'asom adwo me." Ye didiye no, na Ananse faa dan akyi na okoo pata no so dee ayowa no wo. Osee, "Ayowa yi efe." Osee, "Me nne 'fe." Osee, "Wo de sen?" Osee, "Me de hohorebidi." Ananse see, "Hohorebi ma me

poison)." A certain fellow overheard (him) and he went and told them, saying, "Go and bring the prisoner here." Then the Hunter came. The Sky-god said, "If you are able to look at this, my child, so that he does not die, I will present you with your head." The Hunter said, "I have heard, Kind-one." And the Hunter said (again), "Grandsire, what I am going to show you, if you can get some, then I shall be able to look after your child." They said, "What thing is it?" He said, "The blood of a Tell-tale to mix with the pounded medicine." They said, "Where are we to get the blood of a Tell-tale?" One of the Spokesmen, who was a wise man, said, "What about the fellow who came and told the Sky-god that the Hunter had come and stolen the Sky-god's money, where is he?" They said, "You are not mistaken, you are not mistaken." They went and brought the fellow. The Hunter said, "Break his hand off at the joint, and take his blood for me." At once they broke it off. The Hunter took the blood to grind up with the medicine and applied it to the foot of the King's child. Immediately he rose up. They said, "Sing the Hunter's praises." They shouted, "Eee!" The Sky-god said, "I take your head and present you with it, and as for the Tell-tale, let him be killed, and cut up his flesh, and cast it about on all sides." They killed him, and cut his flesh up into small pieces, and cast it all about. That is how many Tell-tales came into the tribe. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT CHILDREN WERE (FIRST) WHIPPED

THEY say that (once upon a time) a great famine came, and that Father Ananse, the Spider, and his wife Aso, and his children, Ntikuma, Nyiwankonfwewa (Thin-shanks), Afudotwedotwe (Belly-like-to-burst), and Tikonokono (Big-big-head), built a little settlement and lived in it. Every day the Spider used to go and bring food, wild yams, and they boiled and ate them. Now one day, Father Ananse went to the bush; he saw that a beautiful dish was standing there. He said, "This dish is beautiful." The dish said, "My name is not 'beautiful'." The Spider said, "What are you called?" It replied, "I am called, 'Fill-up-some-and-eat'." The Spider said, "Fill up some that I may see." The dish filled up with palm-oil soup, and Ananse ate it all up. When he had finished, he asked the dish, saying, "What is your taboo?" The dish replied, "I hate a gun wad, and a little gourd cup." The Spider took the dish home, and went and placed it on the ceiling. Then Ananse went off to the bush and brought food, and Aso, when she had finished cooking, called Ananse, and he said, "Oh, yours is the real need, as for me, I am old man, what should I have to do with food, yours and these children's is the real necessity; if you are replete, then my ears have become quiet (from the sounds of your lamentations)." When they had finished eating, then the Spider passed behind the hut, and went (and sat) on the ceiling where the dish was. He said, "This dish is beautiful."

nfwe." Na wahohore nkatekwan na Ananse adi. Da osode a, sa. Na se Ntikuma fwe, ose mfone, nsoso nye ye ne no na edidie, na se Ntikuma, adi ose te, na wa ko huno dee ose anya. Ose siim' koo wuram'; Ntikuma foro koo soro, hunoo ayowa no. Ofree oni ne onuanom na ye koo soro. Ntikuma see, "Ayowa yi efe." Osee, "Me nne 'fe." Osee, "Na wo de sen?" Osee, "Me de hohorebidi." Osee, "Hohore kakra ma me nfwe." Na ayowa hohoree abekwan ma to. Ntikuma ne oni ne onuanom di wieye. Efei Ntikuma bisaa ayowa no se, "Wo kyiri deen?" Ayowa see, "Me kyiri yoko ne pentowa." Ntikuma see Afudotwedotwe se, "Fa bi bre me." Na ode baye, ode yoko no kaa no na ode pentowa so kaa no. Na yen nnyina sii fam'baye. Na Agya Ananse de aduane aba. Aso noa wiece. Ye free Ananse; osee, "Aden me kaye dabere wante? Me se efiri nne ekoro yi, me de aduane me ba a mo nni na mo na mo dee hia." Aso ne no mma diye. Agya Ananse dwareye; oforo pata no so; osee, "Ayowa yi efe." Dinn! "Ayowa yi efe." Dinn! Agya Ananse see, "A! ntama yi ntira, ennye fe, me ko fa me' yokoman m'afura." Na wasi akofa yokoman no afura. Wafa no mpaboa ahye; waforo ko soro ho. Osee, "Ayowa yi efe." Dinn! "Ayowa yi efe." Dinn! Odane no mu, ofwe obefwe oyoko ne pentowa na ewom'. Ananse see, "Nye ko, nye nu, Ntikuma." Ananse boboo ayowa no, na osiye; obepaa oyokoman guu ho; okoo wuram'. Obekoro, mpere fefe bi na esene ho yi. Osee, "Hue yeidee esen ekane no dee; mpere yi efe." Mpere see, "Me nne fe." Osee, "Na wo de sen?" Osee, "Me de Abiridiabrada." Osee, "Biri kakra ma me nfwe." Na mpere no de asi no so, biridi! biridi! biridi! Agya Ananse see, "Pui! pui!" Anoma bi na oka kyeree Ananse se, "Ka se, Adwobere." Na Ananse see, "Adwobere." Na mpere no gyaee no boro. Ananse faa mpere yi de baa 'fie; na ode ko too pata. Aso wiece aduane, osee, "Ananse be didi." Osee, "Wo wo ho yi da bra tokuro nna w'asom', me nni." Ananse foro koo soro ko tenaa ho komm. Na wasi aba; na wa san ako te babi. Efei Ntikuma aforo ko soro. Osee, "Wie, Agya no no ode aba bio." Ntikuma see, "Eno e! Nyiwankonfwea e! Afudotwedotwe e! mo mmera

It replied, "My name is not 'beautiful'." He said, "What is your name?" It said, "I am called, 'Fill-up-some-and-eat'." Ananse said, "Fill up some for me to see." And it filled up a plate full of ground-nut soup, and Ananse ate. Every day when he rose up it was thus. Now, Ntikuma noticed that his father did not grow thin, in spite of the fact that they and he did not eat together, and Ntikuma kept watch on his father and saw what the father had got hold of. When the father went off to the bush, Ntikuma climbed up on top (of the ceiling) and saw the dish. He called his mother and brothers, and they went on top. Ntikuma said, "This dish is beautiful." It said, "I am not called 'beautiful'." He said, "Then what are you called?" It said, "My name is 'Fill-up-some-and-eat'." He said, "Fill up a little that I may see." And the dish filled up to the brim with palm-oil soup. Ntikuma and his mother and brothers ate until all was finished. And now Ntikuma asked the dish, "What do you taboo?" The dish said, "I hate a gun wad and a small gourd cup." Ntikuma said to Afudotwedotwe (Belly-like-to-burst), "Go and bring some for me." And he brought them, and he took the gun wad and touched it (the dish), and the little gourd cup and touched (the dish with it). Then they all descended. And Father Spider (mean-time) had come back (from the bush with the wild yams). Aso finished cooking them. They called Ananse; he replied, "Perhaps you didn't hear what I said; I said, from to-day onwards, when I come home with food, you may partake, for you are the ones in need." Aso and her children ate. Father Spider washed; he climbed up on the ceiling; he said, "This dish is beautiful." Complete silence! "This dish is beautiful." Complete silence! Father Spider said, "Ah! it must be on account of this cloth not being a beautiful one; I shall go and bring the one of the Oyoko clan tartan and put it on." And he descended to go and fetch the Oyoko clan tartan cloth to wear. He put on his sandals; he climbed up there (again). He said, "This dish is beautiful." Complete silence! "This dish is beautiful." Complete silence! He looked round the room and saw a gun wad and a little gourd cup were in it. Ananse said, "It's not one thing, it's not two things (i.e. without any doubt), it's Ntikuma." Ananse smashed the dish, and came down; he took off the Oyoko tartan cloth and laid it down, and went off to the bush. As he was going, he saw a very beautiful (thing called) Mpere, the whip, was hanging there. He said, "Oh, wonderful! this thing is more beautiful than the last; this whip is beautiful." The whip said, "I am not called 'beautiful'." He (the Spider) said, "Then what are you called?" It said, "I am called 'Abiridiabrada' (that is to say, Swish-and-raise-weals)." And he said, "Swish a little for me to see." And the whip fell upon him, "Swish, swish, swish." Father Spider cried, "Pui! pui!" A certain bird (sitting near by) said to Ananse, "Say Adwobere" (which means, cool-and-easy-now). And Ananse said, "Adwobere." And the whip stopped beating him. And Ananse brought this whip home; and he went and placed it on the ceiling. Aso finished (cooking) the food; she said, "Ananse, come and eat." He replied, "Since you are still here (on earth), perhaps you have not any hole in your ears (and don't hear what I said), I shall not eat." Ananse climbed up above and went and sat down quietly. Then he came down again; and then he went again and hid himself somewhere. Then

o! na dee Agya de aba, esene ekane no dee bam.” Ena nkrofuo no nnyina foro koo soro, Ntikuma see, “Adee yi efe.” Osee, “Me nne 'fe.” Osee, “Na wo de sen?” Osee, “Me de abiridiabrada.” Osee, “Biri kakra ma me nfwe.” Na mpere no de asi no so, na wafwe yen pasa! Ananse gyina babi, osee, “Miam', miam', fwe Ntikuma no yie, miam'!” Efei dee Ananse fwe a, na wa bo yen dodo na osee, “Adwobere.” Ananse baye na ofaa mpere no twitwaam' nketenkete na oto peteye. Ene se ebema mpere ebeba manm'. Ene se ebeba se wo ka asem kyere wo 'ba na onte a, ye fwe no. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmara.

Ye' nse se, 'nse se o

SE 'YOYE A KWAKU ANANSE TO YE KAKRAKA MA NE TI YE KETEWA

YE se okom kesie bi na ebaye, na Kwaku Ananse se oko pe nam ne aduane aba ne ne ye Aso adi. Obeko asuo bim', okotoo nnipa; se nnipa a okotoo yen sebe, na ye' nsamanfuo. Na Ananse kotoo nsamanfuo no na ye gyina asuom' ye fwe. Kwaku Ananse see, “Yanom me mmara mmefwe bi?” Nsamanfuo no see, “Bra.” Ananse koye, ko hunoo se ye de ye 'ti konkora na ye de fwee. Nsamanfuo no ka kyeree Ananse se, “Wahu dee ye de fwee, wo betimi ama ye' ayi wo dee ama w'afwe bi?” Ananse see, “Metimi, na monyi mma me.” Nsamanfuo no yi maa no ampa. Kwaku Ananse ne nsamanfuo no boom' fweye. Na ye fwe no na nsamanfuo no maa dwom so se:

“Nsamanfuo ye fwe asuo, ye de ye ti fwe asuo,

Nsamanfuo e ye fwe asuo o.”

Ananse see, “Edwom yi ye de, me nto bi?” Nsamanfuo no see, “To bi.”

Na wa ma so:

“Nsamanfuo ye fwe asuo, ye de ye ti fwe asuo,

Nsamanfuo e ye fwe asuo o.

Odomankoma bo adee ye de ye ti na ye fwe asuo?

Nsamanfuo e ye fwe asuo o.

Ntikuma climbed up aloft. He said, "Oh, that father (of mine) has brought something again." Ntikuma said, "Mother, Nyiwankonfwea, Afudotwedotwe, come here, for what father has brought (this time) excels the last one by far." Then all of them climbed up (on the ceiling). Ntikuma said, "This thing is beautiful." It replied, "I am not called 'beautiful'." He said, "What is your name?" It said, "I am called 'Swish-and-raise-weals'." He said, "Swish a little for me to see." And that whip descended upon him and flogged them severely. Ananse stood aside, and shouted, "Lay it on, lay it on, especially on Ntikuma, lay it on him." Now when Ananse had watched and seen that they were properly flogged, he said, "Adwobere" (Cool-and-easy-now). Ananse came and took the whip and cut it up into small pieces and scattered them about. That is what made the whip come into the tribe. So it comes about that when you tell your child something, and he will not listen to you, we whip him. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT THE HINDER PART OF KWAKU ANANSE, THE SPIDER, BECAME BIG, AT THE EXPENSE OF HIS HEAD, WHICH BECAME SMALL

THEY say that once a great hunger came, and that Kwaku Ananse said he would go and search for meat and vegetable food and bring it that he and his wife Aso might eat. He went into a certain stream and met people; now these people whom he met, excuse my saying so, were spirits. When Ananse met the Spirits, they were standing in the water and splashing the stream-bed dry to catch the fish. Kwaku Ananse said, "Brothers, may I come and splash a little too?" The Spirits said, "Come." Ananse went, and he saw that they were using their skulls to splash the stream dry. The Spirits said to Ananse, "You have seen that which we take to splash the stream dry, will you allow us to remove your skull in order that you may splash too?" Ananse said, "I will permit you, take it off for me." Of a truth, the Spirits removed it and gave it to him. Kwaku Ananse and the Spirits joined together in splashing the bed of the stream dry. As they splashed, the Spirits raised a song: "We, the Spirits, when we splash the river-bed dry to catch fish, we use our heads to splash the water, Oh, the Spirits, we are splashing the water." The Spider said, "This song is sweet, may I sing some of it?" The Spirits said, "Sing some." And he lifted up his voice: "The Spirits, we are splashing the water, we take our heads to splash the water. Oh, the Spirits, we are splashing the water. Since the Creator made things, do we take our heads to splash the water? Oh, the Spirits, we are splashing the water."

Me de me ti afwe asuo nne o.
Nsamanfuo e ye fwe asuo o."

Ananse to wiede, na nsamanfuo ka kyeree no se, "Ye'afwe, ye'anya nam, wo dee kenten ma, fa ko di, gye wo ti konkora toa so na ko; na dee ye ka akyere wo ene se, ada ara a wo be to dwom yi bie, wo ti konkora be bie ato." Ananse sec, "Enam bebrebe a mode ama me, me pe, na dwom dee me to ma ye dee ben?" Nsamanfuo no see, "Wie, kore." Ananse siim' koye. Nsamanfuo no soso boaboa ye ho na yen so ye koye. Efei nsamanfuo no duruu no ho'a, na ye'ama so:

"Nsamanfuo ye fwe asuo, ye de ye ti fwe asuo,
Nsamanfuo e ye fwe asuo o."

Na Ananse tee dwom no na ono so maa so:

"Odomankoma boo adee ye de ye ti n'efwe asuo?"

Nsamanfuo e ye fwe asuo o."

Oto wiede ara, na ne ti konkora abie ato. Ananse maa so boo no bo. Osec,



Ananse's head fell off



The departure of Ananse and the Spirits



"Nsamanfuo e! nsamanfuo e! me tiri no ate ato o!" Na nsamanfuo no tee, ye kaa se, "Ananse no no, dee ye ka kyeree no no wantie na ofre yen, momma yen nnyina nko na yentie dee obeka." Ankye na Ananse na ogugu so na waba. Osec, "Puo! Agya mma, me tiri no na abie atoro no, nti me sere mo, maye mo biribiara a momfa nkye me, me ma mo di bem, na momfa me tiri nto a me so." Nsamanfuo no gyeye, na ye de toaa no so. Ye ka kyeree no se, "Efei dee wo to dwom yi bio na efiri to bio a, wo fre yen a, ye'mmua, nti ko." Nsamanfuo no siim' koreye. Na ye koro no na ye to ye

I take my head to splash the water dry to-day o,

Oh, the Spirits, we are splashing the water."

Ananse finished singing, and the Spirits told him, saying, "We have splashed, we have got fish, your share is a basket full, take it and go and eat, take your skull, join it (on your body), and go off; but what we have to say most particularly is this, the very day you sing any of that song, your skull will open and fall off." The Spider said, "Fish in abundance which you have given to me, is all I desire, and as for a song, for what reason should I sing it?" The Spirits said, "That is well, go off." The Spider set off. The Spirits, too, got everything together, and they, too, went away. When the Spirits had reached yonder, as it were, then they raised their song:

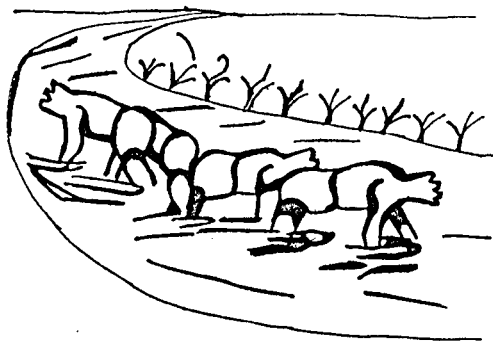
"We, the Spirits, when we splash the river-bed dry to catch fish, we use our heads to splash the water.

Oh, the Spirits, we are splashing the water."

And the Spider heard the song, and he, too, took it up:

"Since the Creator made things have we taken our heads to splash the water?"

Oh, the Spirits, we are splashing the water."



The Spirits splashing the stream

No sooner had he finished than his skull opened and dropped off. Ananse lifted it up and held it against his chest. He said, "Spirits, Spirits, my head has fallen off." The Spirits heard, and they said, "That's the Spider, he hasn't listened to what we told him, and he is calling us, let us all go back and hear what he will say." Almost immediately, the Spider came hastening along. He said, "Puo! children of my father; my head has opened and fallen off, so I beg of you, if I have done you any harm, forgive it; you are in the right, but take my head and put it back in its place for me." The Spirits took it, and replaced it. They said to him, "Now if you sing this song again, and it falls off again, when you call us, we shall not answer, so get along with you." The Spirits set off again. As they were going they sang their song. And now Ananse began to sing again, and his head became detached and fell off, kutukum! And he lifted it and, excuse my vulgarity, clapped it against his anus, and leaped to the side of the path, sora!

dwom ko. Efei Ananse san too bio na ne tiri no te toye, kutukum! na wama so abo no bo. Osee, "Nsamanfuo e! nsamanfuo e! dinn! Wa fre afre afre, ne nnyina dinn!" Efei dec Ananse soom' a enso, na omaa so na ode ta, sebe, ne to nom, na ohudie 'kwan nkyen, sora! Osee, "'Kwan gye me, na dakeye menya me ho a, mema wo bi." Ene se wo behuno Ananse na ne tiri kete kete na no to kakraka; na efiri asoodene.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmera.

Ye' nse se, nse se o

SEDIE OWEA, ABOSOM-AKOTERE NE OPATUO SU

OWEA, Kwadumpon Kyerefo, Opatuo, ne Abosom-Akotere, Odomankoma-wuo, Aferehyia'boa, Onam-bere-bere-be-ko Aburokyire na ye wo ho. Na ye mu fuara enni ye'. Na Adobe be ton no ho maa yen. Adobe sore a, na wako som woi; adeekye a na wako som woi so; adeekye a na wako som woi so. Dakoro bi ekoduruu Odoankoma-wuo so, ope Adobe he a na ohu no? Na oko boo Owea ne Opatuo amance. Na ye see, "Ko fre no." Odomankoma-wuo maa so:

"Adobe o! Adobe o!"

Owea see:

"Okora! omma! oko, omma, omma, omma!"

Na Opatuo see:

"Ye kari gu yi a, m! Ye kari gu yi a, m! m!"

Na se sa mmoa yi mmiensa ye su na asee no no.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmera.

(was the sound of the grass parting as he entered it). He said, "Path, save me, and when the day dawns that I become rich, I shall give you some." That is why you will see Ananse with a small head and a very big bottom; it all comes from the hardness of his ears.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW OWEA (THE TREE-BEAR), ABOSOM-AKOTERE (THE
CHAMELEON), AND OPATUO (THE OWL) CAME TO
GET THEIR DISTINCTIVE CRIES

OWEA, the Tree-bear, (who also has the title of) Kwadumpon Kyerefo, Opatuo, the Owl, and Abosom-Akotere, the Chameleon, (whose titles are), "The Creator's death", "The take-a-year-to-do-anything-creature", "He-walks-very-slowly-but-he-will-reach-the-land-of-white-men-far-away", (all these animals) once lived together. Now, not one of them had a wife. And the Adobe-tree sold herself to them. Every day, when Adobe-tree got up, she went and waited upon this one; next day she waited on another of them; and next day on another. One day, when it was the turn of the Creator's-death (to command the Adobe's services) and he looked for the Adobe-tree, where could he see her? And off he went to tell the Tree-bear and the Owl the news. And they said, "Go and call her." And the Creator's-death raised his voice:

"Adobe o! Adobe o!"

The Tree-bear cried:

"When she went, she didn't return; she went, she didn't return, she didn't return, she didn't return!"

And the Owl called:

"We have weighed out (the gold dust) and might as well have thrown it away, m! We have weighed out (the gold dust) and might as well have thrown it away, m! m!"

And that is the origin of the cries of these three creatures.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SEDIE EYOYE A YEDI NSEMMONE ESUM' SO
SEDIE EYOYE A NKODA GORO BAA OSRAMSO
SEDIE EYOYE A YEDI ASEM OWIA SO

NYANKONPON woo mma mmiensa, a eye Esum, Osrane, ne Owia. Na ne mma mmiensa no nyinnyinye no, na Nyankonpon ma ye koo akura. Woi ko kyekyeree n'akura; woi so ko kyekyeree n'akura; woi so ko kyekyeree n'akura. Na ye wo ho'a, na ye'agya no do Owia. Na bere a Nyankonpon wo ho no, oko punuu akonnua na oka kyeree ne nhenkwa se, "Hwane na onim me trim' asem?" Na Ananse see, "Me na me nim." Ebere a okaa se, "Me na me nim'no", na Onyankonpon maa nhenkwa no nnyina soreye. Ehoara na Ananse nsoso soreye se o'ko Nyankonpon maa kurom'. Ananse ko duruu okwanso, na obisaa ne ho see, "Me nnim ne trim' asem nsoso me se me nim." Na otutuu nnoma nnyina ntakra bi, na ode tuatuaa ne ho, na otuye besii gyedua so Nyankonpon kurom'. Na nkorofuo hunuu anoma no ye'nniyina yee "Ye e e e!" Na Nyankonpon firi 'fie baa gyedua no ase na okaye se, "Ananse wo ho a, anka obehunu anoma yi din, na maka se, Owia na me pe se me de no ye ohene, na ma ka se hwane na onim me trim' asem, na Ananse se ono a', na ma punu akonnua, efei ma kotu odee a ye fre no 'kintinkyi', na dee obehunu edin abo no, o'na me de me ma no. Nti oko fa me mma no aba, na owo ho a, anka obehunu anoma yi din." Na efei na anoma no tu koye, na oko tutuu ntakra no guye, na osiim' ko duruu Esum akura na osee, "W'agya se me ne wo mmera." Na Esum see, "Oye, me ne wo be ko." Na Ananse see, "Me'ko ma ko fa Osrane ne Owia." Na Esum ka kyeree no se, "Ma me mpe biribi mma wo nni." Na Ananse see, "Ho!" Esum ko faa aburo kyeye na ode maa Ananse. Na owee aburo no wieye no, na osiim' koo Osrane kurom'. Oduruu 'Srane kurom'no, na osee, "W'Agya se me ne wo mmera." Na 'Srane see, "Eye, me ko." Na Ananse see, "Me'ko Owia kurom' ma ko fa no." Na Osrane see, "Ma me mpe biribi mma wo nni." Na Ananse see, "Ho!" Na Osrane boo apesie maa no diye. Na Ananse siim' koo Owia kurom'. Bere a oko duruu Owia kurom' no, oka kyeree no se, "W'agya se me ne wo mmera." Na Owia see, "Eye, me ne wo be ko na ma me mpe biribi mma wo nni." Na Ananse see, "Ho!" Na Owia ko kyeree odwan.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT MEN COMMIT EVIL BY NIGHT
HOW IT CAME ABOUT THAT CHILDREN PLAY BY MOONLIGHT
HOW IT CAME ABOUT THAT MATTERS IN DISPUTE ARE HEARD
IN THE DAYTIME

THE Sky-god begat three children, who were Esum, Darkness; Osrane, Moon; and Owia, Sun. When his three children grew up, the Sky-god made them go to villages. This one built his village; this one also built his village, and this one, too, built his village. And there they were, and their father loved Sun. And while the Sky-god was (reigning) there, he blackened a Stool, and he said to his attendants, "Who knows what my thoughts (lit. the words in my head) are?" And Ananse, the Spider, said, "As for me, I know." At the time when he said, "As for me, I know," then the Sky-god made all the attendants rise up. There and then the Spider also rose up, saying he was going to the villages of the Sky-god's children. When Ananse reached the path, he said to himself, "I do not know his thoughts, and yet I said, I know them." And he plucked some feathers out of every bird and stuck them in himself, and flew off, alighting on a gyedua-tree in the Sky-god's village. And when the people saw the bird, they all made a great commotion (which sounded like) "Ye e e e!" And the Sky-god came out of the house and came under the gyedua-tree and said, "Were Ananse here, he would have known the name of this bird, for I had decided that Owia, Sun, is the one I wanted to make a chief, and I asked who knew what was in my head, and Ananse said that he did, and I have gone and pulled up that Yam known as 'Kintinkyi', and he who can know its name and speak it, to him I shall give it (the stool). That is why he has gone off to bring my children, and had he been here, he would have seen the name of this bird." And now the bird flew away, and he pulled out the feathers and threw them away, and he set out and reached the village of Night, and he said, "Your father has said that you must come with me." And Night said, "It is well, I and you will go." And Ananse said, "I am going in order to fetch Moon and Sun." And Night said to him, "Let me seek for something to give you to eat." And the Spider replied, "Ho." Night went and brought some roasted corn and gave it to Ananse. When he had finished chewing it, he set out for Moon's village. When he reached Moon's village, he said, "Your father says you must come along with me." And Moon said, "It is well, I shall go." And Ananse said, "I shall go to Sun's village in order to bring him." And Moon said, "Let me get you something to eat." And Ananse said, "Ho." And Moon made mashed yam for him to eat. And the Spider set out for Sun's village. When he reached Sun's village, he said to him, "Your father says you must come along with me." And Sun said, "It is well, I and you shall go, but let me get you something to eat." And Ananse said, "Ho." And Sun went and caught a sheep. When he came back, he said to Ananse, "I would have wished, had my father come here, that he should have seen what I was doing, if it were good, or if it were bad, in either case he would

Obaye no, oka kyeree Ananse se, "Me pee se anka m'agya no ba ha, na obefwe dekode a me'ye, se eye o, se nnye o, anka obe hu, nanso wamma na w'aba yi, ete se agya na aba, nti me 'dwan yi na me kum ama w'adi." Na okum odwan no siesiee no fefe-fe maa Ananse diye. Na Ananse see, "Ma ye'nko dua so." Na ye'koye no, na Ananse see Owia se, "W'agya apunu akonnua bi wo ho, na ope se wo na obema w'adi akonnua no, na wako tu odee bi da ho na wo hunu 'din bo a, ode akonnua no be ma wo; na ede, 'Kintinkyi.' Na sedee ebeyo a wo were 'mfi no, me twa twenesin ama wo, na maye mpintini ma ka ho, na se ye ka twene no ne mpintini no a, enec wo were 'mfi da, na twenesin no ka se:

'Firi bomo!

Firi bomo!'

Efei mpintini no ka se:

'Kintinkyi bomo!

Kintinkyi bomo!'"

Na ye'siim' se ye'ko Nyankonpon kurom'. Na efei ye'be duruu Osrane kurom' ho na ye'faa no, na ye'be duruu Esum ho na ye'faa no. Okwan no so nnyina na ye'goroo mpintini no. Na ye ko duruu nkwantia na Ananse hunuu onipa bi na osomaa no se onko kyere Nyankonpon se oreba. Na Nyankonpon boo 'dwa, na Ananse ne yen baye na ye ko kyeakyeaye. Na Ananse boo Okyame amanee se, "Ohene soma a osomaa me no, me de yen m'aba." Na Nyankonpon see, "Me mma, dee nti a me ma ye be faa mo ne se; ma punu akonnua a eda ho yi, na ma ko tu odee nsoso a eda ho yi, na dee obehunu odee yi din abo no, na me de akonnua yi me'ma no. Nti me'ba panyin ne Esum, nti ommo din." Na Esum kaye se, "Eye 'Pona' ". Na nkorofuo nnyina kaye se, "Ye e e e!" Na Nyankonpon see, "Me 'ba a oto so mmienue ne Osrane, nti ommo din." Na Osrane see, "Eye Asante 'dec." Ye kaye se, "Ye e e e!" Nyankonpon see, "Me 'ba a oka ho mmiensa ne Owia, nti ommo din." Na okasa ne nente nnyam' na agoro no gu so:

"Kintinkyi bomo!

Kintinkyi bomo!'"

Na Ananse e'te akomfan, na Owia asore agyina ho, na waso odee nom' na osce, "O! yei dee, me ne Agya firi nanteye na me ye aketekete, na okyeree me ne din, na me were mfiriye, na ede, 'Kintinkyi'." Na oman no penec

have seen; but since he has not come, and you have come, it is as if father has come, therefore here is this, my sheep, that I shall kill that you may eat." And he killed the sheep and prepared it beautifully for the Spider to eat. And Ananse said, "Let us go on a (fallen) tree." And when they had gone (there), then Ananse said to Sun, "Your father has blackened some stool, which is there, and he wishes you to succeed to that stool, and he has pulled up some yam and there it lies, and if you know how to speak its name, he will take the stool and give it to you, and it is called 'Kintinkyi'." And in order that you may not forget its name, I shall cut a short drum for you, and I shall make a *mpintini* drum to go with it, and when they beat the (short) drum and the *mpintini* drum then you will never forget, for the short drum will speak and say:

'Firi bomo!

Firi bomo!'

Then the *mpintini* drum will say:

'Kintinkyi bomo!

Kintinkyi bomo!''

And they set off to go to the Sky-god's town. And now they reached Moon's village and took him along, and reached Night's village and took him along. All the way they played the *mpintini* drum. And when they reached the outskirts of the town and Ananse saw a man, he sent him off to tell the Sky-god that they were coming. And the Sky-god called an assembly together, and Ananse and they came and saluted (every one). And Ananse gave the Spokesman the news, saying, "The chief's errand on which I was sent (I have performed), I have brought them." And the Sky-god said, "My children, the reason I caused you to be sent for is: I have blackened the stool which lies there, and I have also pulled up the yam which lies there; I shall take this stool and give it to him who sees and names the yam. Because my eldest child is Night, let him name it." And Night said, "It is called 'Pona'." And all the people said, "Ye e e e." And the Sky-god said, "My second child is Moon, therefore let him speak its name." And Moon said, "It is the yam called 'Asante'." They said, "Ye e e e." The Sky-god said, "My child who makes the third is Sun, therefore let him name it." Now, I forgot to say that the dance music was going on:

"Kintinkyi bomo!

Kintinkyi bomo!"

and Ananse was turning cart-wheels, and Sun rose up and stood there and he took hold of the yam, and he said, "Oh, as for this, since ever I began to walk beside my father and was very small, he used to tell me its name, and I have not forgotten; it is called 'Kintinkyi'." And the Tribe shouted applause three times, "E! E! E!" And his father rose up and stood there, and said, "You, Night, you are the eldest, but the words which I told you, you have allowed yourself to forget, because you did not pay attention to my words; because of that, (it is decreed) that wicked things only will be done during your time. And you also, Moon, the words with which you and I walked and I told you, you did not follow, (it is decreed therefore) that only children will play during your reign. And as for you, Sun, when I said words to you, you did not forget, you listened to my

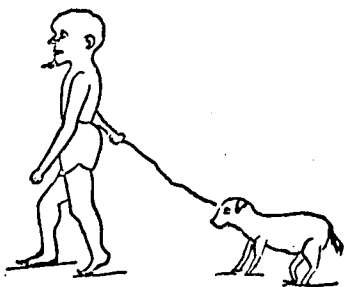
no mprensa, “E! E! E!” Na n’agya sore gyinaa ho se, “Wo ’Sum na wo ye panyin, na me kasa a ma ka ma kyere wo, wama wo were afi nti w’anni m’asem so; nti nsemmane nkuto na yenni no wo wo so. Na efei so wo Osrane, asem a me ne wo nam, me ka kyeree wo a w’anni so, wo so gye mmofra nkuto na yennoro wo wo so. Na wo so ’Wia nso dee me ka asem me kyere wo a, wo were mmfi; w’atie m’fotuo, nti wo dee wo ye ohene; obiara nya asem a, onni no wo so so, efise gye dee eye efisem na yedi no anadwo a, ennye fwe. Na wo kwan a me de m’ama wo, se fa so no, se ’Srane pe se obe fa so a, kontonkurowie nto mfa wo ho, na wamfa ne ho amme ka wo; na efei nso osuo muna a, Nyankonpon nto, na wo mma a ye hye wo ase no nhunu se me to a, e’mmeyiri mmefa yen. Na ekane no nso, asem yi na ye fre no Nyankonsem, ’san se Ananse ahunu me tirim’ asem nti, ye’mfre no Anansesem.”

M’anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye’ nse se, nse se o

SE YOYE A YADEE BAA OMANM’ BEBRE

KWAKU ANANSE na owo ho, na okoo Nyankonpon ho se, “Nana fa wo ’dwan, Kra Kwame ma me nkum nni na me nko fa oba fefe bi mmere wo.” Nyankonpon de odwan no maa no, na Ananse siim’ baa ne kurom’ bekum ’dwan no diye. Ananse koo kuro bi so. Sa kuro no,



Ananse going to his village with
Sky-god's sheep

obarima fua ara nni ho; yen nnyina mma. Ananse warce mma no nnyina na one yen tenaa ho. Dakoro bi na obofuo bi baa ho. Obofuo koroye, na oko ka kyeree Nyankonpon se, “Ananse, wo ’dwan a obegyeye no, w’ako kum de ama mma bi adi, na waware yen.” Nyankonpon see, “Ampa?” ’Bofuo see, “Nana ampa!” Nyankonpon yii abofuo se ye nko kuro no so nkofa mma a ewo so nnyina mmara. Abofuo no koye, na ye too mma no faa yen nnyina ma no ko kaa oba bako a ono dee oye ’yarefuo de yen ko maa Nyankonpon. Ananse see, “Wo a w’aka yi

advice, so you are made Chief; should any one have any matter to settle, let it be heard in your time, only household cases, there is not any objection to those being heard in the evening. And take the path which I have set you, and if Moon wishes to trespass upon it, may kontonkurowie (the circular rainbow seen at times round the sun) throw itself around you, so that he (Moon) may not be able to come and touch you; and again when the rain-clouds gather, the Sky-god's bow will be cast (on the sky) that your children who are under you may see when I have cast it (that waters) will not overflow and carry them away. And again, these words which were formerly known as the 'Sayings of the Sky-god', since Ananse, the Spider, has been able to read (has seen) the words in my head, let them be known (henceforth) as 'The Sayings of the Spider'."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

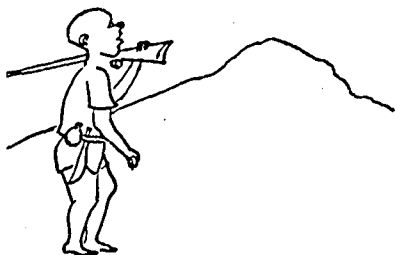
HOW IT CAME ABOUT THAT MANY DISEASES CAME AMONG THE TRIBE

NOW, there lived Kwaku Ananse, and he went to Nyankonpon, the Sky-god, and said, "Grandsire, take your sheep called Kra Kwame (i. e. the one which you keep to sacrifice to your soul on a Saturday) and let me kill and eat it, that I may go and bring you a beautiful maiden (in exchange)." The Sky-god gave him the sheep, and Ananse set out and returned to his village, and killed the sheep and ate it. The Spider then went to a certain village—at that village there was not a single male; all were women. Ananse married them all and he and they lived there. One day, a hunter came there. When the hunter left, he went and told the Sky-god, saying, "As for Ananse, that sheep of yours which he received, he has killed it and given to some women to eat and (then) married them." The Sky-god said, "Is that true?" The hunter said, "Grandsire, it is truth." The Sky-god sent messengers, telling them to go to that village and bring all the women who were there. The messengers went off, met the women, and took them all with the exception of one woman who was ill, and took them to the Sky-god. Ananse said, "You who remain, what can I do with you, you can't do anything for me?" The sick woman said, "Go



Ananse asking Sky-god for a sheep

dee me de wo ye deen, wo ntimi nnye biribiara mma me." Oyarefuo no sec, "Ko fa toa bra." Ananse ko faa toa baye. Osee, "Hohoro me ho na fa gu toa yim!" Ananse hohoroo no ho de guu toa nom'. Oba yi na no ho fefe; ne so 'ba nni 'manm'. Ananse waree n'adee. Efei na obofuo baa bio na obehunoo oba no. Oko ka kyeree Nyankonpon se, "Ananse kwasea-buo na obu woo, na mma tantan na ode beree woo, na fefe no dee wafa." Nyankonpon yii abofuo ma ye koo Ananse ho se yenko fa oba no mmere no. Ye ko ka kyeree Ananse. Osee, "Na me mu dee ompe?" Abofuo no sec, "Nyankonpon se oba no na ye' mmefa no mmere." Ananse see, "Ono na ote ho no, momfa no nko." Efei Ananse kofaa toa a oyii oba no ho yadee guum' na oyeree bako so de maa no ba Ntikuma na Ananse boom' se:



A hunter reporting Ananse to Sky-god

"Y'odende dende den,
Y'odende den.
Aso Ya e!
Y'odende dende den,
Y'odende den.
W'ani bere kwa!
Y'odende dende den,
Y'odende den.
Wo nsa kontrompa!
Y'odende dende den,
Y'odende den.
Aso Ya ni?
Y'odende dende den,
Y'odende den.
Wo nan kontrompa!
Y'odende dende den,
Y'odende den.
Wo nwene bodee!

Y'odende dende den,
Y'odende den.
Wo nan tabono se 'donko!
Y'odende dende den,
Y'odende den.

and bring me a gourd cup." Ananse went and brought a gourd cup. She said, "Bathe me and take (the water you have used) and pour it into this gourd." Ananse bathed her body and poured (the water he had used) into the gourd. This woman became very beautiful, there was no woman like her among the tribe. Ananse married that which was already his. Now the hunter came again, and he saw this girl. He went off and reported to the Sky-god, saying, "Ananse has made a fool of you, he brought you the ugly women and has kept the beautiful one." The Sky-god sent messengers and made them go off there to where the Spider was, to go and bring that woman to him. They delivered this message to Ananse. He said, "Would he not like me as well?" The messengers said, "The Sky-god says we must take the woman to him." Ananse said, "That is she, sitting there, take her away." Now, Ananse went and got the gourd into which all the diseases he had taken from the woman had been poured, and he stretched a skin over the mouth of it, and he stretched a skin over another gourd and gave it to his child Ntikuma, and Ananse beat on (the drum he had made) and sang:

Y'odende den.
 Aso Ya e!
 Y'odende dende den,
 Y'odende den.
 Your eyes are red in vain!
 Y'odende dende den,
 Y'odende den.
 You are bandy-armed!
 Y'odende dende den,
 Y'odende den.
 Is that Aso Ya?
 Y'odende dende den,
 Y'odende den.
 You are knock-kneed!
 Y'odende dende den,
 Y'odende den.
 Your nose is a lump on your face!
 Y'odende dende den,
 Y'odende den.
 Your feet are (large as) paddles like those of a slave!
 Y'odende dende den,
 Y'odende den.
 Your head is like a cow!
 Y'odende dende den,
 Y'odende den."

Ntikuma (drummed and sang):

"Beautiful maiden,
 Beautiful maiden!"
 And Afudotwedotwe (Belly-like-to-burst) and Nyiwankonfwewa (Spindle-shanks)



Ananse bathing the sick woman

Wo ti se nantwie!

Y'odende dende den,

Y'odende den."

Ntikuma se: "Oba fefe, oba fefe."

Na Afudotwedotwe ne Nyiwankonfwewa esa. Anene de mmirika ko ka kyeree Nyankonpon se, "Ananse agoro bi dee ese wo na ense Ananse." Seisei na Nyankonpon ayi abofuo ko Ananse ho se omfa n'agoro mmera. Ananse see, "M'agoro yi ye goro no mmam', na se Nyankonpon betie dee a, enee me de beba." Ye ko ka kyeree Nyankonpon. Osee, "Nye biribi omfa mmera." Ananse de koo mmam' ho, na Nyankonpon besaye na ne yerenom nnyina besaye. Na eko kaa oyarefuo no. Se wahuno se toa no a ne yadec wom' na Ananse ayere soo nti na osee onnsa. Efei dee Nyankonpon hyee no; na obaye; na ose osa, Ananse maa toa no so be boo oba no na yadec no, tese! Ene se kokoram, ayamkeka, atipayee, kwata, mfa, mpete, doe, otware, nkwantu, ne odam baa 'manm'. Nankra na yadec nni 'manm' Nyame na oye maa Ananse kofaa yadec baa 'manm'. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na momfa bi mmera.

Ye' nse se, nse se o

SEDIE EYOYE A ABOFUO DI 'HYIA

OBOFUO ko firii atuduro ne aboba mparee' mmienue, na one ne yere ne ne 'ba ketewa koo wuram' se oko kum nam. Na oko kyekyeree nnan, na one ne yere ne ne 'ba tenaam'. Adeekye a na oko wuram'. Ohunu aboa na oto no 'tuo a, na wafom no. Dabiara sara, 'beye se nna-wotwe mmienue. Na ne yere kaye se, "Sedie me nnya nam me nni yi dee, meko me kurom'." Na adeekyeye obofuo koo wuram' no na ne yere nso ne ne 'ba koo ye'kurom'. Efei dee ekaa ne topen fua'ra pe. Okasa ne nente gyam', obofuo no din de Gyekye, na ne yere soso din de Boniaye-kae-dabi. Ebere a obofuo koo nkyin na oko duruu odum bi ase, na cho fefe-fe. Eho na obofuo dwencee ne tirim' se, "Me ko 'fie a, ye'be gye me ho atuduro yi sika, me nso me'nnya, nti me de 'tuo yi mebo me menem' na mawu." Ehoara na Biribi free no se, "Odomankoma 'bomofuo." Na obofuo see, "Agya." Na Biribi no see, "Aden na w'ani abere wo ho yi, na se Kō-see-fie nni wo 'fie a, anka me ma w'adec bi." Ena 'bofuo see, "Ebi nni me 'fie."

danced. Anene, the crow, ran with speed and told the Sky-god, saying, "Ananse has some dance which is fitting for you but not for Spider." Immediately the Sky-god sent messengers there to Ananse to go and bring his dance. Ananse said, "This dance of mine, we only act it in the harem, and if the Sky-god agrees then I shall bring it along." They went and told the Sky-god. He said, "That is nothing, let him bring (it)." Ananse went with (the drums) to the harem, and the Sky-god came and danced, and all his wives danced. Now, there remained that one who had been sick. When she saw that Ananse had stretched a skin over the gourd in which were all her diseases, because of that, she said she would not dance. And now the Sky-god forced her, and she came; and when she was about to dance, Ananse lifted up the gourd and struck the woman with it, and the diseases scattered (with a sound like), tese! That is how syphilis, stomach-ache, headache, leprosy, guinea-worm, small-pox, yaws, fits, diabetes, madness came among the tribe. Once there was no sickness among mankind, but the Sky-god was the cause of Ananse bringing diseases among the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



The Sky-god dancing

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT HUNTERS ARE POOR

A HUNTER (once) went and got gun-medicine (powder) and two bars of lead for bullets, on credit, and he and his wife and small child went off to the bush in order to kill meat. And he built a hunter's hut and in it he and his wife and child lived. When things became visible, he went to the bush. When he saw a beast and fired his gun at it, he missed. Every day it was thus, for about twice eight days. And his wife said, "Since I have not got any meat to eat, I shall go off home." Next day when the hunter went to the bush, his wife and child also went off to their village. Now there remained only one single shot. Now I forgot to mention that that hunter's name was Gyekye, and also that that of his wife was *Boniaye-kae-dabi* (which means, Some-day-the-ungrateful-one-will-remember). The time when the hunter was roaming about, he had reached (a spot) beneath an odum-tree, and there it was a beautiful spot. There the hunter considered in his head, saying (to himself), "If I go home they

Biribi see, "Se ebi nni wo 'fie dee a, ko odum no adukurom' na adawuro mmienugu ho se fa bra." Na obofuo ko fa baye. Na Biribi see, "Ko twa odwen mmefunnua mmienugu, na mua w'ani na tu mmirika fa bako ko si noho a, na fa bako be sen ko si noho a." Obaye no, osee, "M'awie." Biribi see, "Fa 'dawuro kesie no bom'." Na oboom', na kwaye no dance kuro wo mmefunnua mmienugu no ntam. Na odum no sii mfinfini. Efei Biribi no yii ne ho adi se oye Okodee. Na okyeree obofuo se, asem kesie biara a ebeba no, onni no odum no ase. Obofuo see, "Ho, mate." Okodee kaa sa kyeree no no, na onyaa yerenom, mpanyinfuo ne nhenkwa. Sa bere no, na ne yere Boniaye-kae-dabi tee ne nka se way'ohene, na otoo nsa'fuo, na osiim' de koo ohene no kurom', na ne 'ba no hye n'akyi. Oduruye no, oboo n'amanee see, "Wo 'ba se ode nsa e'befwe w'anim." Na ogyee nsa no, maa nnipa a ye wo ho nnyina nomye. Na ode oba no maa Gyasehene se omfa no nko 'fie. Onwunu dwoye no, oba no dwareye na okoo ohene no nkyen wo ne 'danm'. Oba no ka kyeree ohene se, "Me ne wo adi 'suo adi 'wia; nne w'anya babi atena na ennye dee wo kra me?" Na bere a okaa sa no,—mmarima ne ye'nkwasea no—wantimi annyi ano. Ehoara na osoo oba nom' na one no daye. Na adeekyeye anopa no, oko yii no firi Gyasehene 'fie de no koo ohene mmam'. Otenaa ho'a, ko sii se 'bere bi asem kesie bi baye. Ohene ne ne mpanyinfuo nnyina ko tenaa odum no ase. Oba no 'ba begyinaa n'agya anim na ohunuu 'Kodee no 'ba odum no so na okaye se, "Agya, me pe." Na n'agya twaa ne 'to, na osum n'atiko maa no koo 'fie. Na mma a aka nom' bako 'ba baye, begyinaa n'anim ho bio. Ononso hunuu 'Kodee 'ba no na okaye se, "Agya, me pe." Na otwaa ne 'to sara na osum n'atiko ma no ko fwee ase, na o'ko no na osuye. Na ne 'na kaye se, "Aden na wo'su?" Na osee, "Agya na o'fwe me." Na ne 'na no kaye se, "E! onfwe wo sen, se eye ne yere Boniaye-kae-dabi a, anka o'nnfwe ne 'ba." Na Boniaye-kae-dabi see, "Yei dee me mmekaa wo na w'abe ye me." Okaa sa'a pe, na ye mmienugu ka boom' koye. Na nhenkwa no se, "Dekode a ewo dua yi so nti a y'agya yerenom e'ko yi; ye be bu." Ehoara na ye faa nkuma, pimpem! pimpem! Sa 'bere no na Okodee ko akyin, na ode ne mma gyaa Oberewa ne Tete-Akroma. 'Bere a nkorofuo no buu dua no na e'ko fam' no, na 'Ketere tramye see, "Pimpeao!" na dua no ka sii anim. Na ye san koo ho bio. N'Oketere ka kyeree Tete-'Kroma se, "Ko na ko pe Okodee na ommefwe ne mma, na me dee me wuo ato me." Na choara na nkorofuo

will claim the gold dust for the powder, and I have not got any, so I shall take this gun and shoot myself in the throat that I may die." At once Something called him, saying, "Creator's hunter." And the hunter said, "Father." And the Something said, "Why are your eyes red like this? now had she, called 'Go-and-spoil-the-home', not been in your house, I would have given you something." Then the hunter said, "There is nothing at home." Something said, "Since there is nothing at home, go to the hollow in the trunk of the odum-tree, and two adawuru gongs lie there, so bring them." And the hunter went and brought them. And Something said, "Go and cut two pegs of odwen, and close your eyes, and run and take one and set it yonder, and take the other and turn round and set it yonder." When he came, he said, "I have finished." Something said, "Take the big 'dawuru (gong) and sound it." And he sounded it, and the bush became a village stretching between the two pegs. And the odum-tree stood in the middle of it. And that Something revealed itself that it was an Eagle. And she told the hunter that if any important matter came up for settlement, it should be heard under the odum-tree. The hunter said, "Ho, I have heard." When the Eagle had said this to him, he (the hunter) got wives, councillors, and attendants. By that time, his wife (called) "Some-day-the-ungrateful-one-will-remember" got the scent of it that he was become a chief, so she bought palm-wine, and set out with it to the chief's village, and her child was on her back. When she arrived she announced the reason for her coming, saying, "Your child says he brings wine that he may look upon your face." And he accepted the wine, and made every one present drink. And he took the woman and handed her over to the Gyasehene that he might take her to his house. When evening fell cool, the woman bathed and went to where the chief was in his room. The woman said to the chief, "You and I have experienced rain and sun, to-day you have got somewhere to settle in, and would it not have been right if you had sent for me?" Now while she was talking like this—just like men and their foolishness—he could find nothing to say. Then and there he caught hold of the woman and he and she slept together. Early next morning he removed her from her quarters at the Gyase Chief's and took her to the Chief's harem. There she lived until a big dispute came. The chief and all his councillors went and sat beneath the odum-tree. The woman's child stood in front of his father, and he saw the Eagle's child on top of the odum-tree, and he said, "Father, I want it." And his father smacked his bottom, and pushed the back of his head, and made him go home. And one of the other women's children came, and also stood before his face. He also saw the Eagle's child, and he said, "Father, I want it." And he smacked its bottom in the same way and pushed the back of his head, causing it to fall down, and as he went off, he wept. And his mother said, "What are you crying for?" And he said, "Father beat me." And his mother said, "O! why should he not beat you, had it been the child of Some-day-the-ungrateful-one-will-remember, he would not have beaten it." And Some-day-the-ungrateful-one-will-remember said, "As for this, I have not done anything to you, that you should act like this to me." No sooner had she said so, than both of them rushed together and fought. And the attendants said, "Because of this particular thing which is on top of this tree,

no ko faa 'tuo be to boo no, kum no. Na Tete-'Kroma tuye se okofre Okodee. O'ko nnyina na o'su se:

"Nana e! wo mma o!"

Nana e! wo mma o!"

Na ofree sa no, na Okodee nte; nti omaa so se:

"Sankur' e, 'noma e, sankur' e, anoma 'Kodee.

Sankur' e, 'noma e, sankur' e, ko adidi a bra."

Na Okodee teye. Na obaye, na osee, "Amanee?" Na Tete-'Kroma see, "Y'abu dua no ayiyi wo mma no, na Oberewa dee y'ato 'tuo akum no."

Ehoara na Okodee tuye, wa, na obesii dua bi so kuro no nkwantia, na opagyaa n'ani na ye'bu dua no ampa. Wanka fwe. Efei dua no buye na e'ko fam' no na Okodee boo ho ko tasee ne mma. Ode yen ko sisii dua a na osi so no so. Efei osi baa fam' na okaa ne tirim' se, "E! sa na nnipa te?"

Na eyee no awereho. Na osuye se:

"Gye 'tuo,

Gye 'wo."

Na oyii ne to-nom' ntumpan mmeree mmienue na okaye se:

"Ntakra'boa nnyina mmere biri biri biri." Na ntakra'boa nnyina baye.

Na oboo yen amanee nnyina, na okyeree yen se, ye'mma yenko gya no na onko da Gyekye ase, na obiara a onim su no nsu. Apitie fitii asce suye se:

"Meto mpiren!"

Meto mpiren!"

Apatupere suye se:

"Me mpe nkuro!"

Me mpe nkuro!"

Me mpe Ko-Sante 'ba ntama."

Akokofwedee suye se:

"Oworaye 'so 'so O!"

Oworaye 'so 'so O!"

Oworaye 'so 'so 'so O!"

Atewa suye se:

"Doye!"

Doye!"

Afua Anwea ne n'Ano Kofi,

Abofra sore preko a enye yie,

our father's wives are fighting; we shall fell it." Immediately they got their axes, pimper! pimper! (was the sound they made.) At that time the Eagle had gone roaming and had taken her children and left them in the charge of the Lizard, and of Old-Hawk. At the time when the people felled the tree and it was falling, the Lizard shouted the magic word, "Pimpeao!" And the tree came together. And they returned to it again. And the Lizard said to the Old-Hawk, "Go and search for Eagle that she may come and look after her children, for as for me, death has come upon me." At once the people went and got their guns and shot her and killed her. And Old-Hawk flew off in order to call the Eagle. All the way as she was going she cried, saying:

"Grandmother e! your children o!"

Grandmother e! your children o!"

When she called like this and the Eagle did not hear, she raised her voice and cried: "Sankur' e, the Bird e, sankur' e, the Bird, the Eagle.

Sankur' e, the Bird e, sankur' e, if you have gone to eat, return."

And the Eagle heard. And she came, and said, "What's this all about?" And Old-Hawk said, "They have knocked down the tree in order to take your children,

and as for Lizard, they have fired a gun at her and killed her." At once the Eagle rose up, wa (was the sound her wings made), and she alighted on a tree

at the entrance of the town, and she raised her eyes, and it was true that they were felling the tree. She did not say anything. And now when the tree crashed

and went down, the Eagle rushed there, ho (was the sound of her wings), and snatched up her children. She took them and set them down on the tree where

she had alighted. And then she came down to the ground and said to herself (lit. in her head), "Ah, men are like this, are they?" And it made her sorrowful.

And she wept, and said:

"Except the gun,

Except the snake."

And she detached her bottom, and so got two female drums, and she beat them

and sent this message:

"Let all the feathered creatures come, (until the sky is) black, black, black."

And all the feathered creatures came. And she told them all what had happened,

and said to them that they must accompany her to go and thank Gyekye, and

that every one who knew how to cry must cry. The bird called Apitie was the

first to begin to cry:

"I shall die a sudden death!

I shall die a sudden death!"

The Apatupere bird cried:

"I don't like quarrelling!

I don't like quarrelling!

I don't like Kosante's child's cloth."

Akokofwedee, the red-legged partridge, cried:

"Owuraye's hoe, hoe, O!

Owuraye's hoe, hoe, O!

Owuraye's hoe, hoe, hoe, O!"

Kwaku Amoaten.

Doye!

Doye!

Odiawuo ne n'Ano Mmirikisie Ohon aben,

Wagyaa no,

Wagyaa no.

Agya 'Bofuo sore ko pe Anyinhima beye nkwan nom,

Na aboa bi e'mma 'see, ab'eno."

Opodee suye se:

"Kyakyakya! nkawurubi!

Akokoa ketewa nanta dua tuntu,

Ode 'be sa me akoto brodee awe."

Opatuo nso suye se:

"E! Mm!

E! Mm!"

Onwam suye se:

"Akuaferi-Saka-Kokowa!"

Ne yere see:

"Onni ho."

Onwam see:

"Aso, didi ma yenko."

Na Saka too 'tuo no boo no se, pa! Na ne yere no tuye, osce:

"Owo ho o!

Owo ho o!"

Na Aserewa suye:

"Fwe, fwe!"

Agyampakua suye se:

"Obeko Asamoa,

Atetekwa twa 'be a, adeekye anopa a na yedi so atweratwerasie!"

'Berekua suye se:

"Me ti afu, afu, afu!"

Aburuburo suye se:

"Ena e'be wu ode me gyaa 'kware,

Akware e'be wu ode me gyaa edowa.

Edowa e'be wu ode me gyaa kuntun,

The little Atewa bird cried:

"Doye!

Doye!

Afua Anwea and her (husband) Ano Kofi,

If a child walks as soon as it's born, that's not a good thing,

Kwaku Amoaten (a name).

Doye!

Doye!

Odiawuo and his Ano Mmirikisie who loosens the Elephant tusk,

He has left it,

He has left it.

Father hunter, rise up and go and look for the putty-nosed monkey that you may make soup and drink, (when the hunter's wife speaks thus,)

No creature (who hears her say so) is going to come under the tree (where they are)."

The Opodee bird cried:

"Kyakyakya! nkawurubi!

(Look at) that small child's long black gun,

He is pointing it at me, in order that he may chew me along with his roasted plantains."

Opatuo, the Owl, cried:

"E! Mm!

E! Mm!"

Onwam, the Hornbill, cried:

"(Hunter) Akuaferi-Saka the little red one!"

The Hornbill's wife says:

"He is not there."

The Hornbill says:

"Aso (his wife), eat and let us be off."

And Saka fires his gun and hits him, pa! And his (the Hornbill's) wife flies off and says:

"He is there!

He is there!"

And the little Ascrewa bird cried:

"Obeko Asamo,

When the simple fool taps his palm-wine tree, early in the morning people are going backwards and forwards to it!"

Aburuburo, the Dove, cried:

"When mother was dying, she left me in charge of a forked-branch;

When the forked-branch died, it left me in charge of the rib of a palm leaf;

When the rib of the palm leaf died, it left me in charge of a bended branch;

When the bended branch got me, it used me roughly, roughly, roughly!"

The Akyenkyena bird cried:

It's I,

It's I,

It's I."

Kuntun nya me a obo me mpo, mpo, mpo!"

Akyenkyena suye se:

"Mea,

Mea,

Mea!"

Na efei dee Okodee no ankasa baye, na osee:

"Nkensen nkensen, ntakraboaa ya ya!

Me da Gyekye ase!

Nkensen nkensen, ntakraboaa ya ya!"

Na kuro no mu nnipa nnyina di mmirika na e'firim'; efei dee Gyekye anhuno dee nnipa, adwan, mma, ne ne yerenom ne nkoko anase biribiara faye. Ekaa ononko ne ne yere ne ne 'ba odum sin no ho. Na Okodee ka kyeree no se, "Efiri nne yi, obommofuo bi'a dee, o'nnya sika da."

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

OBI SEE W'ADEE A, NNYE N'AKATUA

YE' se nta na ye wo ho, na ye'ni wu gyaa yen. Ye'hye fa na Ata 'Panin faa afwence ne sika de yan Ata Kuma. Ata Kuma ne no mfefuo se ye ko dware asuom'. Ye'dware, Ata Kuma sika a eyane no bu guu nsuom'. Wape ape, wanhu. Obaa 'fie be ka kyeree onua se, "Sika no ayera." Ata 'Panin see, "Me nnim se ayera, na se ayera dee a, megye wo do." Ata Kuma see, "Wo begye me deen?" Osee, "Megye wo Etwie bowere, Aserewa perebuo, Ponponponponsa, Ahahan koro, Eson' Hema dua." Ata Kuma see, "Mate." Ata Kuma siim' be duruu babi na dua koro na esi ho yi. Dua hunoo no, osee, "Ata Kuma ni o, wafiti k'otia ama osuo amuna." Osee, "Nye biribi nti na maduru ha, na agya 'ba ne Ata 'Panin, ena 'ba ne Ata 'Panin, na watoto afwence ayan me na ate ayera.

Ose o'gye me biribi o.

O'gye me A'han koro.

Ose o'gye me biribi o.

O'gye me A'han o.

Ose o'gye me biribi o.

And now the Eagle herself came, and cried :
" Nkensen nkensen, feathered creatures ya ya !
I thank Gyekye !

Nkensen nkensen, feathered creatures ya ya ! "
(And when she cried thus) all the people in the town ran from it; and Gyekye did not see where men, sheep, women, wives, and fowls or anything went. There remained only he himself and his wife and child, beside the stump of the odum-tree. And the Eagle said to him, " From this day no hunter will ever be rich." This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

WHEN SOME ONE SPOILS SOMETHING BELONGING TO YOU
(ACCIDENTALLY), DO NOT ACCEPT PAYMENT FOR IT

THEY say that there once lived together twins whose mother had died and left them (alone). A festival was being held, and the elder twin (Ata 'Panin) took some precious beads and some gold trinkets and hung them round the younger twin's, Ata Kuma's, neck. The younger twin and her friends said they were going down to the stream to bathe. As they were bathing, the string on which were threaded the gold trinkets around Ata Kuma's neck broke, and the ornaments fell into the water. Search as she would, she could not find them. She came back home to report to her sister, saying, " The gold trinkets have been lost." Ata 'Panin (the elder twin) said, " I'm not so sure about them being lost, and even if they were, there is something I will claim from you." Ata Kuma (the younger twin) said, " What will you claim from me? " She said, " I will claim from you the claw of a leopard, the nest of the little Aserewa bird, Water that gurgles ponponponponsa, a leaf which is the only one (on the tree from which you pluck it), and the tail of the Queen Mother of the Elephants. Ata Kuma said, " I have heard." Ata Kuma set out (to find these things), and came to a certain spot where there stood a single tree. When the tree saw her, he said, " Here is Ata Kuma, (of whom people say) she appears on the outskirts of the town like a refreshing shower of rain." (Ata Kuma) said, " The only reason I have come here is that father's child is one Ata 'Panin, and mother's child is one Ata 'Panin, and she strung variegated beads and hung them around my neck, and they broke and got lost." (Here Ata Kuma broke into song) :

" She says she is claiming something from me.

She is claiming from me a leaf from a tree, which bears but a single leaf.

She says she is claiming something from me.

She is claiming a leaf from me.

She says she is claiming something from me.

She is claiming the nest of the Aserewa bird.

She says she is claiming something from me.

She is claiming Water, gurgling ponponponponsa.

She says she is claiming something from me.

O'gye me Aserewa kuahaban.

Ose o'gye me biribi o.

O'gye me Ponponponponsa.

Ose o'gye me biribi o.

O'gye me Agya 'Twie bowerewa.

Ose o'gye me biribi o.

O'gye me Esono Hema dua puo.

Na me be ye den na menya bi agya e?

Ose Akwa, 'kwa Akwesi Toboro Kojo.

Kojo Nsa.

Fa fa do e, Agya Esono fa fa do e.

Kojo Nsa a a."

Ahahan koro see, "Yei nti na wo'su, bra begye bi." Na Ata Kuma ko gyeye na odaa n'ase. Na osiim' na okotoo Aserewa. Aserewa see, "Ata Kuma ni o, wafiti k'otia ama osuo amuna." Ata Kuma see, "Nye biribi nti na maduru ha na agya 'ba ne Ata 'Panin, ena 'ba ne Ata 'Panin, na wa toto afwence ayan me, na ate ayera.

Ose o'gye me biribi o.

O'gye me A'han koro.

Ose o'gye me biribi o.

O'gye me A'han o.

Ose o'gye me biribi o.

O'gye me Aserewa kuahaban.

Ose o'gye me biribi o.

O'gye me Ponponponponsa.

Ose o'gye me biribi o.

O'gye me Agya 'Twie bowerewa.

Ose o'gye me biribi o.

O'gye me Esono Hema dua puo.

Na me be ye den na menya bi agya e.

Ose Akwa, 'kwa Akwesi Toboro Kojo.

Kojo Nsa.

Fa fa do e, Agya Esono fa fa do e.

Kojo Nsa a a."

Aserewa see, "Yei nti na wo'su, bra begye bi." Na Ata Kuma ko gyeye, na

She is claiming the claw of Father Leopard.
 She says she is claiming something from me.
 She is claiming the tail of the Queen Mother of the Elephants, up to the root.
 And what must I do, O father, to get some?
 She says (here is) a small, small child, daughter of Akwasi Toboro Kojo.
 Kojo Nsa.
 Father Elephant, you had better take yourself off, you had better be off.
 Kojo Nsa a a."
 And the Single-leaf-on-a-tree said, "And that is why you are weeping, come and receive something." And Ata Kuma went and received (the leaf from a tree that had but a single leaf upon it), and she thanked him (the tree). And she went on, and met an Aserewa bird. And the Aserewa bird said, "Here is Ata Kuma, who, when she appears on the outskirts of the town, every one says is like a refreshing shower of rain." Ata Kuma replied, "The only reason why I have come here is that father's child is one Ata 'Panin, and mother's child is one Ata 'Panin, and she threaded variegated beads and hung them around me, and they broke and got lost." (And here Ata Kuma broke into song):
 "She says she is claiming something from me.
 She is claiming from me a leaf from a tree, which bears but a single leaf.
 She says she is claiming something from me.
 She is claiming from me a leaf.
 She says she is claiming something from me.
 She is claiming the nest of the Aserewa bird.
 She says she is claiming something from me.
 She is claiming Water, gurgling ponponponponsa.
 She says she is claiming something from me.
 She is claiming the claw of Father Leopard.
 She says she is claiming something from me.
 She is claiming the tail of the Queen Mother of the Elephants, up to the root.
 And what must I do, O father, to get some?
 She says (here is) a small, small child, daughter of Akwasi Toboro Kojo.
 Kojo Nsa.
 Father Elephant, you had better take yourself off, you had better be off.
 Kojo Nsa a a."
 The Aserewa bird said, "That is why you weep, come and accept something." And Ata Kuma went and received (the nest of the Aserewa bird), and thanked her. And she set out, and she met Water, gurgling ponponponponsa. She said, "Here is Ata Kuma, whom, when she appears at the end of the village street, people welcome like a refreshing shower of rain." Ata Kuma told her the news which she had already told the others. And Gurgling-water gave her some (of her gurgling water), and she took it and went on. Next she met with the Leopard. When the Leopard saw her, he said, "Here is Ata Kuma; when she appears at the end of the village street, she is like a refreshing shower of rain." Ata Kuma told him her errand. He said, "Come and accept something, (and he gave one of his claws). Then Ata Kuma said, "Father Leopard, what must be done that

odaa n'ase. Na osiim' koye, na okotoo Ponponponponsa. Osee, "Ata Kuma ni o wafiti k'otia ama osuo amuna." Na oboo amanee no sa'ra. Na Ponponponponsa maa no bi, na ode koye. Na oko too Etwie. Etwie hunoo no osee, "Ata Kuma ni o, wafiti k'otia ama osuo amuna." Ata Kuma boo n'amanee kyeree no. Osee, "Begyee bi." Na efei na Ata Kuma see, "Agya 'Twie, na meye den na manya Eson' Hema dua?" Osee, "O! wo be koro, na mmoa nnyina ada, Eson' Hema da mfinfini, na wo koro a, tiatia ye'so den, na wo ko to Eson' Hema so a, na w'atwa no dua, na se wo tiatia ye'so berebere dee a, ye beku wo." Ata Kuma see, "Me da'se." Okoreye ko hunoo mmoa yi; otiatiaa ye'so dendenden, na okotoo Eson' Hema. Otwaane dua na osane baye. Na otoo afwefwe 'kwanm' de baye. Na oduruu 'fie. Osee, "Ata 'Panin, nnooma a wo se wo'gye me no, eni." Ata 'Panin see, "Me nsa aka." Dakoro bi, ye'te ho, na Ata Kuma faa afwefwe na o'fwem'. Osee, "Afwefwe yi wo fwem' a wo huno ena a owo asamandoo." Ata 'Panin see, "Ampa, fa ma me nfwe." Ode maa no. Osee o'fwem', na efiri ne nsa abo. Ata Kuma see, "Yedee, dee wo gyee me na me'gye wo bi." Na Ata 'Panin ko faa dee Ata Kuma de baye de bree no. Ata Kuma see, "Mempe gye se wo ko gye foforo bre me." Ata 'Panin siim' kotoo Ahan ko'. Osee, "Ata 'Panin ni o, wafiti k'otia ama osuo amuna." Ata 'Panin see, "Mafiti wo 'ni ne wo 'se, me dee ma me w'ahahan bi me nko." A'han ko' see, "Ko w'anim', na dee onim wo do." Oko too Aserewa. Aserewa see, "Ata 'Panin ni o, wafiti k'otia ama osuo amuna." Ata 'Panin see, "Mafiti wo 'ni ne wo 'se, me dee ma me wo perebuo no bi me nko." Aserewa see, "Ko na dee onim wo do." Na wako to Ponponponponsa. Ponponponponsa see, "Ata 'Panin ni o, wafiti k'otia ama osuo amuna." Ata 'Panin see, "Mafiti wo 'ni, mafiti wo 'se, me dee ma me wo nsuo bi ma me nko." Ponponponponsa see, "Ko w'anim ne dee onim wo do." Na wako to Etwie. Etwie see, "Ata 'Panin ni o, wafiti k'otia ama osuo amuna." Ata 'Panin see, "Mafiti wo 'ni ne wo 'se, me dee ma me wo bowere no bi me nko." Etwie see, "Dec onim wo do." Osiim' koye ko too Eson'kuo, na Eson' Hema da mfinfini. Enee oko twaa ne dua. Eson'kuo no nnyina soo nom' tiatiaa no so, na owuye. Ata Kuma afwe no nua 'kwan. Wamma. Ene se ye se, "Wo ne wo bogya bi te ho, na se osee w'adee a, nnye n'akatua, na Ata 'Panin yee sa ko wuye.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

I may get the tail of the Queen Mother of the Elephants?" He said, "Ah, as you go, all the animals will have lain down, and the Queen Mother of the Elephants will be lying in the middle, and as you go, tread firmly over them, and when you reach the Queen Mother of the Elephants, cut off her tail, but if you tread on them carefully, they will kill you." Ata Kuma said, "I thank you." And as she went along, she saw these animals; she trampled very firmly upon them, and reached the Queen Mother. She cut off her tail, and turned back. On the way she bought a looking-glass, and took it (home). And she reached home. She said, "Ata 'Panin, here are the things which you said you would take from me." Ata 'Panin said, "My hand has touched them." Now, one day they were sitting together, and Ata Kuma took the mirror and looked into it. She said, "This mirror, when one gazes in it, one sees mother who is in the land of the Ghosts." Ata 'Panin said, "Is that so, bring it, and let me look." She gave it to her. When she was about to look in it, it escaped from her hand, and broke. Ata Kuma said, "As for this, what you received from me, I shall demand from you." Then Ata 'Panin went and fetched the things which Ata Kuma had brought her. Ata Kuma said, "I don't want (these), what I want is that you go and bring me new ones." Ata 'Panin set out, and went and met a tree with a single leaf. He said, "Here is Ata 'Panin, who, when she appears at the end of the village street, is as welcome as a shower of rain." Ata 'Panin answered, "I have 'appeared' your mother! and your father!, as far as I am concerned, give me your single leaf and let me be gone." (The tree with the solitary leaf said, "Pass on, he who knows (how to deal with you) is there." She went on, and met an Aserewa bird. The Aserewa bird said, "Here is Ata 'Panin; when she appears at the end of the village street she is as refreshing as a shower of rain." Ata 'Panin said, "When I 'appear' your mother and your father, as for me, all I want is one of your nests, and let me be gone." The Aserewa bird said, "Pass on, he who knows (how to deal with you) is there." Then she came across Gurgling-water. Gurgling-water said, "Here is Ata 'Panin; when she appears at the end of the town, she is like a refreshing shower of rain." Ata 'Panin said, "When I 'appear' your mother, when I 'appear' your father, as for me, give me some of your water and let me pass on." Gurgling-water said, "Pass on in front, he who knows (how to deal with you) is there." Next she met the Leopard. The Leopard said, "Here is Ata 'Panin, who, when she appears at the end of the street, is as refreshing as a shower of rain." Ata 'Panin replied, "I 'appear' your mother! and your father! as for me, give me some of your claws and let me pass on." The Leopard said, "He who knows (how to deal with you) is there." She set off, and met a herd of Elephants, and the Queen Mother of the Elephants lay in the middle. Then she went on to cut her tail. The whole herd of the Elephants seized hold of her, and trampled upon her, and she died. Ata Kuma looked for her sister on the path. She did not come. That is why we say, "If you and any of your blood are living there, and if one of them spoil anything belonging to you, do not exact payment, for Ata 'Panin did so, and she went and died." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

APUPUO A OBOO N'ASUO, DA NSU'KAKYE

YE se Okawa, Opitire, Bonko ne asuom' mmoa nnyina na ope kesie bi asie na nsuo nnyina awe ama mmoa nnyina hunoo amane. Ye deda anwea so. Efei na ye see, "Amane a ye'huno yi dee, mo mma yenko Nyankonpon ho na yenko su nkyere no se obema yen nsuo." Mmoa nnyina siim' koye. Na Okawa maa so se:

"Nye me Oka' Abena, apimpim-a-ko-ha, apimpim-aba-ha?

Mahuri magyina datahin so, masu mafre wo.

Mate me nanase aburobia.

Aberefi Sempa me yere no, Abuya."

Na osuo anto. Na Opitire so aba, osee:

"Nye me Opitire Abena, apimpim-a-ko-ha, apimpim-aba-ha?

Mahuri magyina datahin so, masu mafre wo.

Mate me nanase aburobia.

Aberefi Sempa me yere no, Abuya."

Na osuo anto. Na Bonko so aba, osee:

"Nye me Bonko Abena, apimpim-a-ko-ha, apimpim-aba-ha?

Mahuri magyina datahin so, masu mafre wo. Mate me nanase aburobia.

Aberefi Sempa me yere no, Abuya."

Na osuo anto. Mmoa nnyina besuye, na eko kaa Apupuo. Osee, "Mo mma me mmesu bi." Na ye see, "So' ho y'asu annye yie, na wo dee na ebeye den?" Osee, "Mo mma me nsu." Na yeboroo no se ye ka kyeree no pen se onnsu. Na Apupuo see, "Mesu." Na ye see, "Su!" Na omaa so:

"Nye me Apupuo Abena, apimpim-a-ko-ha, apimpim-aba-ha?

Mahuri magyina datahin so, masu mafre wo.

Mate me nanase aburobia.

Aberefi Sempa me yere no, Abuya."

Na Onyame boom', kukuru! mmoa nnyina see, "Ko so, ko so." Na osuu bio na 'Nyame munaa tumm! Efei dee mmoa no kukuruu no sii akonkon, see, "Ko so bio." Na omaa so sa'ra. Efei dee Nyankonpon gyaam' ta! ta! ta! ta! nsuo nnyina yiyii. Efei dee aboa 'yi soreye a, nsuom' twom! Mmoa nnyina koom'. Apupuo se o'kom' na ye kaa no, na oada nkokonoa. Ene se ye se, "Apupuo a oboo n'asuo, da nsu'kakye."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

We do not really mean, we do not really mean, (that what we are going to say is true)
WHY THE APUPUO (FRESH-WATER MUSSEL), WHICH MADE HER
RIVERS FLOW, ITSELF LIES ON THE RIVER BANK

THEY say that Okawa, Opitire, 'Bonko, the Shrimp, and all the water creatures (were living together) and a very dry season came and all the rivers dried up, causing these creatures much misery. They lay on the sand (in the river bed). At length they said, "As for this misfortune which we have seen, let us go there to Nyankonpon, the Sky-god, and let us cry to tell him he may bring us rain." All the creatures set off. And Okawa lifted up her voice (and sang):

"Is it not I, Oka' Abena, now moving here, now moving there?

I jump and stand on my tiptoes in order to call You.

I pick off the aburobia beads on my ankles.

Aberefi Sempa, she is my wife, Abuya."

But the rain did not fall. And Opitire, too, came and sang:

"Is it not I, Opitire Abena, now moving here, now moving there?

I jump and stand on my tiptoes in order to call You.

I pick off the aburobia beads on my ankles.

Aberefi Sempa, she is my wife, Abuya."

But the rain did not fall. And 'Bonko, too, came and sang:

"Is it not I, 'Bonko Abena, now moving here, now moving there?

I jump and stand on my tiptoes in order to call You.

I pick off the aburobia beads on my ankles.

Aberefi Sempa, she is my wife, Abuya."

But the rain did not fall. All the creatures came and cried, and there remained only Apupuo (the Fresh-water mussel). She said, "Permit me to cry for a little."

They said, "Get out, our crying has not done any good, and what do you expect to achieve by yours?" She said, "Permit me to weep."

But they beat her, saying they had already told her she might not weep. But the Fresh-water mussel said, "I shall weep."

So they said, "Weep away." And she lifted up (the song):

"Is it not I, Apupuo Abena, now moving here, now moving there?

I jump and stand on my tiptoes in order to call You.

I pick off the aburobia beads on my ankles.

Aberefi Sempa, she is my wife, Abuya."

And the Sky-god beat his thunder, kukuru! All the creatures said, "Go on, go on." And again she cried, and the Sky-god frowned darkly. And now the creatures raised her on their shoulders, saying, "Go on once more." And again she lifted up the same (refrain). And now the Sky-god released (the rain), and it pattered down, ta! ta! ta! ta! and all the streams were overflowing. Now this one (now that) got up, and, twom! went the water (as they jumped in). All the creatures went in. Apupuo (Fresh-water mussel), when she would have entered the water, was driven back (by the rest), and she lay on the bank of the stream. That is why we say, "Apupuo, who made her rivers flow, lies on the bank."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

OBA 'KWASEA ENNI OMANM'

OBA bi na owo ho, na wawo mma nnan. 'Pan'in a odim' no agyimi se biribi. Onnim biribiara yo, enna onuanom see, "Ye'ntimi ne no ntena, nti omfiri ye'fie." Na sebe kwasea no, koye ko kyekyeree akura tenaam'. Ne kuro no anwea nko'a. Na wasa donko, di ho agoro. Oba 'pan'in no, ne ne mma a aka no te. Osoree dakoro bi, osee oko afuom, obefwe se akoda bi te adukurom'. Osee, "Hwane?" Akoda no ammua no. Oba no koo ho se o'kofwe no yie; osoo akoda no nsa se, "Ma yenko 'fie." Na akoda no sore dii n'akyi baa 'fie. Oba no see ne mma se, "Mo nfwe akoda fefe bi a m'anya, na momma me sekan mma me nnyi no." Oba no nnim se akoda no'e mmoatia, nti na no tiri afu sa. Na on'ee ogyee 'sekan yii no 'ti nnyina guye. Adeekyeye onidi a, ose onnidi, na ye 'bisa no se, "Aden?" Osee, "Mo mpe asem a, mo mfa me tiri nwi nsisi me so." Oba no ne no mma ko faa aman na ye' de yee mmoatia no tiri ase, na ye' de nwi tuatuaa so. Mmoatia de ne nsa faa so, na atete agu. Adeekye a, "Momfa me tiri nwi mma me." Adeesa a, "Momfa me tiri nwi mma me." Efei dee y'afon aye nketenkete. Na dakoro bi, na oba 'kwasea no se o'befwe oni; obeba' oni ne onuanom na y'afon. Osee, "Aden na moafon seyie?" Oni see o'ka akyere no asem koro nti a y'afon, ne mma no see, "Nka nkyere no, 'kwasea yi onim nyansa ben?"



"You must cover up all the marks"

Oni see, "Meka." Oka kyeree no; osee, "O! momfa mmoatia mma yenko me kurom." Oni ne onuanom faa mmoatia ne no tiri nwi, esi mu ko 'kwasea kurom'. Ye' ko duruu ne kurom' ho oka kyeree mmoatia se, "Ko tena medonko so na di agoro kakra." Oko tenaa so, na otoo no, na wama dwom so se:

"Ena woo me 'Kwasea 'ba,
Hurotom.

Agya woo me 'Kwasea 'ba,
Hurotom.

Ena woo me gyegyentwic,
Hurotom.

We do not really mean, we do not really mean, (that what we are going to say is true)

IN A TRIBE THERE IS NO PERSON WHOLLY
DEVOID OF SENSE

THERE was once a certain woman, and she bore four children. The eldest among them was as big a fool as anything. He didn't know how to do a single thing, so his brothers and sisters said, "We cannot live with him, so let him get out of the house." So—excuse my using the word (in the presence of any of you elders)—that fool went and built a settlement for himself and lived in it. At that settlement there was nothing but sand. And he made a swing and amused himself with it. The old woman (i.e. the mother) and her children remained behind. She rose up one day to go to the plantation, and she saw that a child was sitting in a hollow in a tree. She said, "Who is there?" The child did not answer her. The woman went there, and had a good look at the child, took her by the hand, and said, "Let us go home." And the child rose up, and followed behind her, and came to (their) home. The woman addressed her children, saying, "Look at a beautiful child whom I have got, give me my knife that I may cut off her long hair." Now the woman was not aware that the child was one of the little folk, and that that was why her hair was unkempt like that. So she received the knife and cut off the hair on her head, and threw it away. When things became visible (i.e. next morning), when they said she should eat, she said she would not eat; and they asked her, saying, "What is the matter?" She replied, "If you don't want to get into trouble, bring back the hair of my head and stick it on again." The woman and her children went off and got some sticky latex of the rubber-tree, and put it on the fairy's head, and they took her hair and stuck it on. The Fairy took her fingers and passed them through her hair, pulled it off, and cast it away. When objects became visible, (it was,) "Bring me the hair of my head." When things were no longer to be seen, (it was,) "Bring me the hair of my head." And now they grew lean and became very small (with anxiety). One day, the child who was a fool said he would go and see his mother. When he came, (behold) his mother and brothers and sisters had become thin. He said, "How is it come about that you have become thin like this?" The mother was about to tell him the real reason why they had become thin, when her children said, "Don't tell him, this is the fool, when did he know sense?" The mother said, "I shall speak." When she told him, he said, "Oh, bring the fairy and let me take her to my village." The mother and brothers and sisters took the fairy and the hair of her head and set out for the village of the fool. When they reached there, to his village, he ordered the fairy, saying, "Go and sit on my swing and amuse yourself for a little." She went and sat upon it, and he swung her, and he lifted up this song:

"Mother bore me, a foolish child,

Hurotom.

Father begat me, a foolish child,

Hurotom.

Mother bore me, a simple fool,

Hurotom.

Ena woo me gyegyentwie,

Hurotom.

Ena woo me 'Kwasea 'ba,

Hurotom.

Ena woo me gyegyentwie,

Hurotom."

Mmoatia adi agoro abere, na 'kwasea 'ba ka kyeree no se, "Bra ma yenko nkogye wo tiri nwi." O'ne no duruu 'fie; osee, "Fa me tiri nwi sisi so ma me nko." 'Kwasea 'ba so see, "Wo so m'anwea a w'atiam', kata kata so ansa na me de wo tiri nwi atuata so." Mmoatia koo ho; okata yei so a, na w'atiam' bio. Efei dee mmoatia kata a enkata. Osee, "Agya me mpe asem, me de wo 'ni ho kye no, me so fa me ho kye me, ma me nko." 'Kwasea 'ba see, "Kore, me so m'afa eno." Efei dee, oni ko guu nkotodwe see, "Me da w'ase, me da w'ase, na se 'ba 'kwasea enni manm'." Sa nti na ye'se wo wo mma a, te w'ani fwe yen yie, na wo nnim dee dakye ehia wo a obefwe woo.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ie' nse se, nse se o

SE YOYE A OKA' DUA KO, NA 'KOBO SO N'ANI
HO NSENSANEE

OBA 'Hema bi na owo ho, na onnwo 'ba; na okoo obosom bi ho se omma no 'ba nwo. Na omaa no bi na oka kyeree no se, "Oba no se wo wo no a, onni nam biara gyese dwanbereboo, na ne nam po okyi." Efei dabi na oni e'ko 'fuom' na ode odwanbereboo maa n'afana Kra, se omfa nnoa aduane mma ne 'ba. Na Kra faye noaa aduane no, na wakofa odwannam pa bi de atom'. Ohema 'ba ka kyeree no se, "Ena se me kyiri nam pa, na wo de bi tom' na me di a mewu." Kra see, "Me de beto, na wo bewu a wu." Na Ohema 'ba no see, "Me nni na me nwu?" Na okoo 'danm' ko faa oni sirikye 'tam koko de moye. Na akoda no sii 'kwan so, na Kra soso dii n'akyi. Kra suro se owura beto no a, obenya amane. Na ye'koro no, na Ohema 'ba see, "Kra!" Kra see, "E!" Osee, "Se me kra wo a wo beka?" Kra see:

Mother bore me, a simple fool,
Hurotom.
Mother bore me, a foolish child,
Hurotom.
Mother bore a simple fool,
Hurotom."

The Fairy played until she was tired, then the foolish child said to her, "Let us go and get the hair of your head." He and the Fairy reached home; she (the Fairy) said, "Bring the hair of my head and replace it and let me go away." The foolish child also said, "You, too, my sand you have trampled over, you must cover up all the marks before I stick on the hair of your head." The Fairy went off about the task; no sooner had she covered up one of the marks (made by her feet) than, treading, she made another. Now, try as she would, she could not erase all her tracks. She said, "Father, I do not wish any 'palaver', so I release your mother, and as for myself, give me back to myself, and let me go away." The child who was a fool said, "Then be off, and I, too, have taken my mother (out of your power)." Now the mother came and knelt down, saying, "I thank you, and now (I realize that) there is no such thing as a fool in the tribe." That is why we say, if you have children, open your eyes wide, and look well after them, for you do not know but that at some future time in the day of trouble, (one of them) will come and look after you.
This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)
HOW IT CAME ABOUT THAT THE TAIL OF THE OKA FISH IS RED,
AND THE GILLS OF THE 'KOBO FISH ARE STRIPED

ONCE there lived a certain woman who was a Queen Mother, and she had not a child, and she went to one of the lesser-gods there in order that the god might let her bear a child. And he gave her one, but he informed her, saying, "The child, when you bear it, must not eat any meat save only sheep's liver, for even its flesh is taboo." Now, one day, (after the woman had borne the child) the mother went to the plantation, and she gave a sheep's liver to her maidservant, Kra, that she might cook it and give to her child. Now Kra took it, cooked the food, but went and got some real meat of the sheep, and put some in (along with the liver). The Queen Mother's child said to her, "Mother said my taboo is real meat, and you have put some in (my food), and if I eat, I shall die." Kra replied, "Yes, I have put some in, and if you will die, then die." And the Queen Mother's child replied, "Must I eat that I may die?" And she went into the room to go and fetch her mother's red silk cloth to wrap herself in. And the child set out on the path, and Kra followed behind her. Kra feared that if her mistress met her, she would get into trouble. And as they went along, the Queen Mother's child said, "Kra!" Kra said, "Yes!"

"Meka, meka ansa na mawu; me se, me se ansa na mawu.
 Akan no me koroe na bayere na esi ho,
 Efei me baye na kokotee na eda ho yi,
 Kokotee Asamoa, Kuruti Amoa na eda ho;
 Gyanoa sika me nni bi, Boafo Denkye 'Pan'in nne mewie 'bra nne.
 Ose, ye'nkum 'dwan mma no nni, ye'nkum akoko mma no nnidi.
 Ose, 'Aku, m'akye.'
 Ose, 'Ya'ku.'
 Ose, 'Brafoo see oma w'akye.'
 Ose, 'Y'abrawo.'
 Ose, 'Me nua na wo'ko he, na me nkra wo?'
 Ose, 'Me'ko nana kurom' Sekyere Gyamase.'
 Ose, 'Deeben na ebaa nana kurom' Sekyere Gyamase na atwene anna,
 Oboama 'se, Agyei 'Ampon; agya koo ko anase agya koo bata,
 Enna enemere abubuo agu ayiem';
 Mmienyu amma, Ntim Sekyere, Kwakye amma?'
 Ose, 'Ako 'Boama e, w'aka aka a gyae, ma me nka bi, na w'ani te nsuom'.
 Wo nana Mpampinam y'ako fwe, oko kyere adowa kakraka.
 Kwao Adu Dakowa, Bantama Mpedu Okyere, Adwoa Kese,
 Odum Abena ne no suman 'nante hunu'.
 Adwoa e, Adwoa e, asuo Kobi nana,
 Tontoroni Ya, Ode Nsec.'"
 Na akoda no ahya n'aberewa. N'aberewa see, "Me 'ba yi na me'hyia no
 yi, nso me gyaa no 'fie, na deeben na aka no, na ode mmirika yiridi yiridi?"
 Ohema ka kyeree ne nkoa a edi n'akyire se ye'nykye no mma no. Na ye'ananya
 no; na ode mmirika'a, ko too nsuom', na Kra so ko toom' bi. Ye'ko toom',
 na Ohema 'ba danee Oka', na dua ko; na Kra so danee Okobo, n'ani ho
 nsensansensan. Oka' dua koko no, ene Ohema 'ba sirikye 'tam a emo no a
 ode ko too nsuom'; na Okobo soso, ene 'donko Kra, ani ho nsensansensan no.
 M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko na
 momfa bi mmara.

She said, "If I give you a message, will you speak it?" (i.e. deliver it). Kra said: "I shall speak it, I shall speak it, before I die; I shall say it, I shall say it, before I die.

When I went there formerly, a yam stood there.

Now I have come and the wild pig sleeps there.

The wild pig called Asamoa, Kuruti Amoa, it is he who sleeps there.

I have none of Gyanao's gold dust, Boafa Denkye, the Elder, to-day my life is ended.

She says, let them kill a sheep and give her to eat, let them kill a fowl and give her to eat.

She says, 'Husband, good morning.'

He replies, 'Ya'ku.'

She says, 'The Executioner says he bids you good morning.'

She says, 'Yes, Abrawo.'

She says, 'My sister, where are you going, that I may give you a message (to take for me)?'

She says, 'I am going to grandfather's village, Sekyere Gyamase.'

She says, 'What has come to grandfather's village, Sekyere Gyamase, that the drums never sleep? Oboama's father, Agyei 'Ampon; has father gone to war, or has father gone trading seeing that the long reeds have fallen and mingled with the wild creepers?

Two never came back, Ntim Sekyere and Kwakye never came back.'

She says, 'Oh, Parrot, Boama, you have talked and talked, stop and let me talk a little, for your eyes are floating on water.

Your grandfather, Mpampinam, went fishing, and caught a great big duyker.

Kwao Adu Dakowa, Bantama Mpedu Okyere, Adwoa Kese, Odum Abena and her fetish (*suman*) called "you walk in vain".

Adwoa e, Adwoa e, the River Kobi's grandchild,

Tontoroni Ya, to whom the world belongs.'

And now the child met her mother. And the mother said, "This, my child, whom I meet here, although I left her behind at home, what (evil) has touched her that she is fleeing, yiridi yiridi?" The Queen Mother bade her slaves who followed behind her to catch her for her. But they could not get her; and on and on she ran, and fell into the river, and Kra (the slave girl) also fell in. When they reached them, the Queen Mother's child had turned into an Oka' fish with a red tail; and Kra, too, had turned into the Okobo fish, with lines down her cheeks. The red tail of the Oka' is the red cloth the Queen Mother's child had worn, in which she had fallen into the water; and the lines down the gill of the Okobo are the tattoo marks of the slave girl, Kra.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE YOYE A ENAM ABEBUOM' OBI NYAA 'YERE NE NKWA

MMARIMA mmiensa na ye' wo ho, na ye'pe se ye'di 'dwuma. Ye'koo Serem' ko totoo nkyekye ne nnooma nnooma. Ye' de bi soaa ye'wofase na ye'ton. Na ye'koo kuro kesee bi so. Kuro no so 'Hema 'ba, ye'de no ma obiara a, osee onnware. Na ahohoo yi koye, na Ohema 'ba no ko atamasie. 'Hema too ntama mmienu de sice ne'ba. Na ne'ba no baye, ohunoo mmарima mmiensa. Oka kyeree n'aberewa se, "Nne na m'ahu dee me pe no, na kum 'dwan ma me nko kye yen." Ye'noaa aduane wieye, ababawa no ko faa fwedee, asa, bese, ne nkatee de guu aduane no so, ko kyee mmарima no. Na okaa se, "Dee obetimi akyere asee, na meware no." Na ye'de aduane koye. Mmarima no bice so, na ye'kaa se, "Se ennye 'Hema 'ba na ode aduane yi baye a, ankra ye'be bisa n'asem." Mmarima no wofase kaa se, "Se ennye 'suro na me suro mo a, nkra metimi m'akyere asee." Ye'see, "Kyere." Akoda no see, "Oba no se wayi ne tirim' fita te se asa', na nkra yen a ye'baye yi, onnya bi a, obeware? fwedee so asee ne se, ebeto da, na wafwere ne ho; bese so, asee ne se, ebeto da, na wama no aye no abesewe; nkatee so asee ne se, ope se wo dua no nkatee,



Kwaku and Akua

na eduru afe biara, okofwe n'ase a, wanya bi atu." Na Ohema 'ba no waree mmарima no wofase. Owaree no, 'Hema 'ba bisaa no se, "Wo de sen?" Osee, "Me de Kwaku Susufuo." Oba no so see, "Me so me de Akua Susufuo." Owaree no kama. Adeekyeye wofa mmiensa siim' koo ye'kurom'. Ekaa Kwaku Susufuo wo ne yere kurom' ho. Odii ho aferenhyia, na osore a, na one no mfefuo e'go' nte ho. Na dakoro bi ye'goro, na odii mmienu preko, na nkrofuo no se yemmfa mma no se na ye'pe se ye'bo' no. Otwa n'ani fwee n'akyi, na ohunoo se akoda bi te ho; ofaa 'boo de maa akoda no, ma ode ko maa ne ye'. Na ne yere gyee 'boo no, oka kyeree oni se, "Me kunu pe se oko ne kurom', na ose anoma kyere asee a, ogye 'boo." Na 'Hema kaa se, "O'koro

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW SOME ONE GOT A WIFE (AND ALSO SAVED) HIS LIFE

BY MEANS OF INTERPRETING SYMBOLS

THERE once lived three men and they wanted work. They went to the Tall-grass-country to buy *nkyekye* cloth and other things. (On their return to Ashanti) they made their nephew carry some of the goods, and went along selling them. They came to a certain big town. In the town was a Queen Mother's daughter who refused to whomever she was given in marriage. Now these strangers (the traders) went there (to her home), but the Queen Mother's child had gone "to beat" the washing. The Queen Mother (however) bought two cloths and put them aside for her daughter. When her child returned she saw the three men. She said to her old woman, "To-day I have seen him whom I desire, so kill a sheep and let me present it to them." When they had finished cooking the food, the young girl went and took a stalk of elephant grass, cotton, a kola nut, and ground nuts, and placed on top of the food to go and present to the men. And she said, "He who can explain their meaning, him I shall marry." And they went with the food. The men uncovered it, and they said, "If it were not the Queen Mother's child who had brought this food, we should have some words to ask her." The nephew of the men said, "If I were not afraid of you, I could tell you the meaning of those things." They said, "Explain." The child replied, "The girl says she has made her thoughts white like the cotton, and if she can get one of us who have come here, ought she not to marry? The meaning of the elephant grass is that, a day will come when she will get lost; the kola nut also means that a day will come when she will make him (her husband) chew kola (i.e. be sorrowful). The ground nuts means she wishes you to plant ground nuts for her, so that every year, when she goes to look at the roots she will get some to pull up." So the Queen Mother's child married the men's nephew. When she had married him, the Queen Mother's child asked him, "What is your name?" He said, "I am called Kwaku Susufuo," that is to say, Kwaku-who-takes-trouble-to-think. The girl replied, "I, too, am called Akua-who-takes-trouble-to-think." He married her with fitting ceremony. Next morning the three uncles set off to their own town. Kwaku-who-takes-trouble-to-think remained at his wife's village. He remained there for a year, and when he rose up (in the morning), he and his friends used to sit and play at *nte* marbles. Now, one day when he was playing thus, he knocked out two marbles at one shot, but the people with whom he was playing, said they would not give them to him, and they even wished to beat him. He cast a look behind him, and saw a child standing there; he took a stone and gave it to the child to take and go and give to his wife. Now when his wife received the stone, she said to her mother, "My husband wishes to return to his town, for he says that when a bird remains too long on the ground, it receives a stone." And the Queen Mother said, "When he goes, you must go with him." Of a truth, she and he went off. And they met Kwaku-who-takes-trouble-to-think's uncles. Now, some time after this, they said to him, "Kwaku-who-takes-trouble-to-think, get some string that we may go to

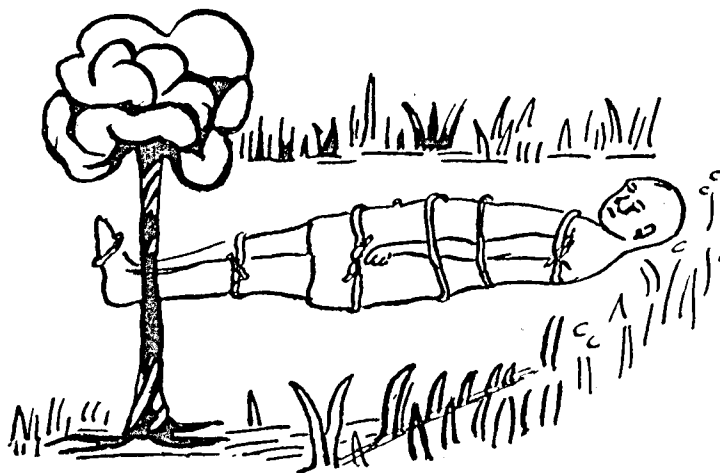
a, wo ne no nko." Ampa'ra one no koree. Na ye'ko too Kwaku Susufuo wofanom. Na akyire yi ye'ka kyeree no se, "Kwaku Susufuo, fa homa ma ye'nko wuram', nko sum 'fidie se ye'benya aburuburo abesom wo yere hohoo." Na ye'koreye na se mpaninfuo no y'aye ko' se ye'beku no. Ye'ne Kwaku Susufuo koree; ye' duruu kwanm'; ye'kyekyeree no, na ye'ka kyeree no se, "Ye' 'ku wo." Na oka kyeree yen se, "Me koo me yere kurom' m'ape sika bebre, se mo amma m'ankyere na me wu a, mo nnhu." Ye'bisaa no se, "Sika no gu he?" Osee, "Mo nko me yere ho, nko ka nkyere no se, m'ato nam na ye'se mperedwan 'du, na onfwe dwannwoma botom'; se ofwem', na wanhu a, onfwe Krampan botom'; se wanhu' a, onfwe asekwantwam'." Na ye'be boo ne yere amanee. Na ono so kaa se, "Ewo odekuro 'fie, na momma ye'nko nkogye." One yen koo odekuro 'fie; na oba no boo odekuro amanee se, "Dwannwoma boto, ose y'akyekyere no; Krampan boto no so, ose kokosakyi e'ye adi no nam; asekwantwa no so, ose ye'ye atwa no mene." Eho ara odekuro boo 'dawuro ma ye'koo ho, ko gyee Kwaku Susufuo. Na ye'de no baye. Omaa ye'kum mpaninfuo no mmiensa. Sa nti na ye'se, 'Enam abebuom' obi nyaa 'ba 'waree; efei so onyaa no nkwa."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



Kwaku and his friends playing marbles

the bush to set a trap in order to catch pigeons that we may offer hospitality to your wife, who is a stranger." So they set out, but these elders had (really) agreed to kill him. They and Kwaku-who-takes-trouble-to-think went along; they reached (a lonely spot) on the road; they tied him up and told him, "We shall kill you." Then he told them, saying, "When I went to my wife's village, I found a great deal of money, and if you do not allow me to show you where it is, and I die, you will not find it." They asked him, saying, "Where does the money lie?" He replied, "You must go to my wife and inform her that I have bought meat, and that (the vendors) say the price is ten peredwan (£80), and that she must search in the bag made out of strips of sheep's hide; when she looks there and does not find it, let her look in the Krampan bag, if she does not see it there, let her look in the belt with the knives in it." So they came and gave his wife the messages. And she, too, said, "The things are in the house of the village head-man, so let us go and get them." She and they went to the head-man's house; and the woman told the head-man the news, explaining, "The bag of rope made of sheep-skin means that they have bound him; the Krampan means that the vultures are trying to eat his flesh; the belt holding the knives means they are about to cut his throat. At once the head-man beat gong-gong, that they should proceed there to save Kwaku-who-takes-trouble-to-think. And they came back with him. He made them kill the three elders. That is why we say, "By means of interpreting symbols some one got a wife and (also) saved his life." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



Kwaku tied up by the elders

SE YOYE A AKYINNYEE BAA 'MANM'

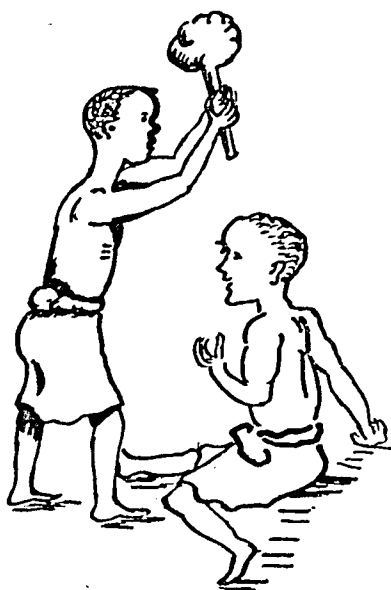
OBARIMA bi, ye'free no Kyiriakyinnyee na owo ho, na sa nti oko kyekyeree n'akura na oteem'. Na aboa 'Twe koo ne nkyen, na ode no ko tenaa abe ase. Na abe no bi firi betoye. Otwe see, "Agya Kyiriakyinnyee w'abe abere." Kyiriakyinnyee see, "Sa na abe no etee; abedee no ebere abemu mmiensa; na me nu a, na me ye no 'be a, eye nno nsu'hina mmiensa; na me de ko Akase, mako to Akase 'berewa; Akase 'berewa abewo nana, ama nana abewo ena, ama ena abewo me; ena woo me na me gyina ho." Otwe see, "Yei dee wo boa." Na Kyiriakyinnyee de aba boo Otwe ti, na okuu no. Na Abedee so aba. Na ode no ako tena abe no ase sara. Na mmoo nnyina aba sara. Efei Kwaku Ananse faa no ntama, na ofaa no boto seye, koo Kyiriakyinnyee kurom'. Osee, "Agya m'akye." Kyiriakyinnyee see, "Y'Aku, na wo'ko he?" Osee, "Me'ba wo nkyen." Na ode akonnua ko sii no abe no ase. Kyiriakyinnyee see, "Noa aduane ma Ananse nni." Na ye'noa aduane no, na Ananse ne Kyiriakyinnyee te abe no ase. Na abe no bi firi betoye. Na Ananse afa ato ne botom'. Na ofaa no boto no ma. Ye'de aduane baye na Ananse didiye. Odidi wieye na abe no bi afiri abeto. Ananse see, "Agya Kyiriakyinnyee w'abe abere." Kyiriakyinnyee see, "Sa na eberee, na ebere 'bemu mmiensa; abedee no, na me nu, na me ye no 'be a, eye nsu'hina mmiensa; na me de ako Akase mako to Akase 'berewa; Akase 'berewa abewo nana, ama nana abewo ena, ama ena abewo me. Ena woo me, na me gyina ho." Ananse see, "Wo mmoo, nokore na me, me wo nkuruma bi si m'afuom', se 'so a, me toa nkotokoro aduoson nson, nsoso ennuru so, nsoso me da ayeya a, me timi de me kote me te." Kyiriakyinnyee see, "E! m'ate; okyena meba mabefwe." Ananse see, "Osempa." Ananse o'koro no, na o'we abe a osesaye, na o'to ne nsuo gu gu kwanm'. Adeekyeye na Kyiriakyinnyee sii so koo Ananse kurom'. Na Ananse dii kan no, wako ka akyere ne mma se, "Obarima bi beba ha, okyiri akyinnyee, na oba, na obisa me a, mo nka se nnora me se me'ko babi me kotem' abu ahodoo nson, na me de komaa otomfuo boye, wantimi annwie, na ose o'ko wie." Ankye na Kyiriakyinnyee baye. Osee, "Wo 'se ko he?" Ye'see, "E! Agya, nnora okoo babi, na ne kotem' buu ahodoo nson, na ode maa otomfuo, na wannwie, na ose o'ko wie, na Agya,

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW CONTRADICTION CAME AMONG THE TRIBE

THERE was once a certain man called Hate-to-be-contradicted, and because of that, he went and built a small settlement (all by himself) and went to live in it. And the creature called the Duyker went to (visit) him, and he went with him and sat down at the foot of a palm-tree. And some of the palm nuts fell down. The Duyker said, "Father Hate-to-be-contradicted, your palm nuts are ripe." Hate-to-be-contradicted said, "That is the nature of the palm nut; when they are ripe, three bunches ripen at once; when they are ripe, I cut them down, and when I boil them to extract the oil, they make three water-pots full of oil; and I take the oil to Akase to buy an Akase old woman; the Akase old woman comes and gives birth to my grandmother, who bears my mother, who in turn bears me; when mother bears me, I am already standing there." The Duyker said, "As for all that, you lie." And Hate-to-be-contradicted took a stick and hit the Duyker on the head, and killed it. Next the little Abedee antelope came along. And he went off with it and sat under the palm-tree, and the same thing happened. And thus it was with all the animals. Now, Kwaku Ananse, the Spider, went and fetched his cloth, and fetched his bag, slung it across his shoulders, and went off to Hate-to-be-contradicted's village. He greeted him, "Father, good morning." Hate-to-be-contradicted replied, "Y'Aku, and where are you going?" He replied, "I am coming to you." And he took his stool and placed it under the palm-tree. Hate-to-be-contradicted said, "Cook food for the Spider to eat." And when it was cooking, Ananse and Hate-to-be-contradicted sat under the palm-tree. And some of the palm nuts fell down. And Ananse took them and placed them in his bag. And he continued doing so until his bag was full. The food was brought, and Ananse ate. When he had finished eating, some of the palm nuts fell down, and Ananse said, "Father Hate-to-be-contradicted, your palm nuts are ripe." Hate-to-be-contradicted said, "It's their nature to ripen like that; when they are ripe, three bunches ripen at once; when they are ripe, I cut them down, and when I boil them to extract the oil, they make three water-pots full of oil, and I take the oil to Akase, to buy an Akase old woman; the Akase old woman comes and gives birth to my grandmother, who bears my mother, that she in turn may bear me. When mother bears me, I am already standing there." The Spider said, "You do not lie, what you say is true; as for me, I have some okros standing in my farm, and when they are ripe, I join seventy-seven long hooked poles (to reach them to pull them down), but even then they do not reach, so I lie on my back, and am able to use my penis to pluck them." Hate-to-be-contradicted said, "Oh, I understand; tomorrow I shall come and look." The Spider said, "Surely." When the Spider was going (home), he chewed the palm nuts which he had gathered up, and spat them out on the path. Next morning, when things began to be visible, Hate-to-be-contradicted set out to go to the Spider's village. Now when the Spider had arrived first (the day before), he had gone and told his children, saying, "A certain man will come here, and he hates to be contradicted, and when he arrives and

w'annhuno mogya 'kwan so?" Kyiriakyinnyee see, "Me hunoye." Kyiriakyinnyee see, "Na wo 'ni so wo he?" Osee, "Eno so nnora okoo asuo, nkra n'ahina e'firi abo; okame, kame, wannwie kame, na ose o'ko wie kame." Kyiriakyinnyee anka fwe. Efei na Ananse baye. Osee, "Mo nnoa aduane mma Kyiriakyinnyee nni." Nkoda no e'noa aduane no, na y'ako fa apatere bako pe, ne mmeko bebre; ye'de aye nkwan yayaya. Ye'wieye, ye'de be sii Kyiriakyinnyee anim'. Kyiriakyinnyee diye. Efei dee mmeko



So they beat Hate-to-be-contradicted
so that he died

no eye no ya; o'ye ato. Osee, "Ntikuma sa nsuo ma me nnom." Ntikuma koo nsuo no ho; ommfa nsuo mma da. Kyiriakyinnyee see, "Ntikuma nsuo no wo he?" Ntikuma see, "E! nsuo no ewo ho yi, emu ahodoo mmiensa; agya dee na ewo kan; eno kora dee na ewo mfinmfini, na eno dee na ewo asee; nti na me'pe eno dee m'abere wo, na se me sa, na m'ansa no yie a, ede manso beba." Kyiriakyinnyee see, "E! akokoa yi, wo boa." Eho ara, Ananse see, "Mo mmo no mma no nto." Na Kyiriakyinnyee see, "Edeen nti na ye'mmo' me mma me ntoro?" Ananse see, "Wo se wo kyi' akyinnyee na w'agye akyinnyee, sa nti na me se ye'mmo' wo mma wo nto." Enna ye'boroo Kyiriakyinnyee maa no wuye. Enna Ananse twitwaa ne nam de peye. Ene se akyinnyee aba manm' bebre.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

inquires after me, you must tell him that yesterday I had said I was going off some place, when my penis broke in seven places, and I had to take it to a blacksmith to repair, and as he could not finish it at the time, he says he has gone to have the work finished." Not long after, Hate-to-be-contradicted came along. He said, "Where has your father gone?" They replied, "Alas, father went somewhere yesterday, and his penis got broken in seven different places, and he took it to a blacksmith, but he could not finish the job at the time, and father has gone to have it completed, and (you,) Father, did you not see the blood on the path?" Hate-to-be-contradicted said, "I saw it." Hate-to-be-contradicted asked, "And where is your mother?" (The Spider's child replied,) "Mother, too, yesterday she went to the stream, and her water-pot would have fallen and broken had she not saved it from doing so by just catching at it in time, but she didn't quite finish saving it from falling, and has returned to-day to do so." Hate-to-be-contradicted did not say anything. Now Ananse arrived. He said, "Cook some food that Hate-to-be-contradicted may eat." As the children were cooking the food, they only used one single little perch but an immense quantity of peppers; they made the soup stew very hot. When they had finished, they set it down before Hate-to-be-contradicted. Hate-to-be-contradicted ate. Now the peppers pained him; he wanted to die. He said, "Ntikuma (the Spider's child), draw water for me that I may drink." Ntikuma went to the water place; he never brought the water. Hate-to-be-contradicted said, "Ntikuma, where is that water?" Ntikuma said, "Ah, the water which we have here (in our water-pot) is of three different kinds; that belonging to father comes first, that of my mother's co-wife is in the middle, and that belonging to my own mother is at the bottom (of the pot); and because I want to draw for you only the water belonging to my own mother, if I do not take great care when drawing it, it will cause a tribal dispute." Hate-to-be-contradicted said, "You little brat, you lie." Straightway, Ananse said, "Beat him so that he die." Hate-to-be-contradicted said, "Why should they beat me so that I may die?" The Spider said, "You say you hate to be contradicted, and yet you have contradicted some one, that is why I say they must beat you so that you may die." So they beat Hate-to-be-contradicted so that he died. Then Ananse cut up his flesh in little pieces and scattered it about. That is why many persons who hate to be contradicted are to be found in the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SEDEE OKRA, DA YE'BE HUNO NO NA ODA MPIKYI SOO,
NA'KRAMAN SO OBEDA ASOMOROFI

YE'SE oba bi na owo ho, owo a, na wawu, owo a, na wawu. Na osiim' koo 'bosom bi ho ko bisaye se ope awoo. Obosom see, "Mema wo bi, na akoda no, ekabo nko'a adwuma na obeye ama wo, nso dabi obetua 'ka." Anni nnanu, anni nnansa na oba no nyinseneye. Owoye-anansesem 'ba, onkye nyin—na akoda no nyin yee aberantee kama. Dakoro bi owo ho, osee, "Eno, ma me sika me nko Nsuano nko to nkyene." Oni see, "Meehe?" Osee, "Asuanu." Na oni de ama no, na osiim' koreye. Na o'koro, okohyiaa obarima bi na ne 'kraman bi ho mpampa. Osee, "Fa no ma me nto." Okraman wura no see, "Wo ntimi nto." Akoda no see, "Meehe?" Okraman wura see, "Asuanu." Osee, "Eye deen! asuanu gye." Ogyee 'kraman no, na ode no baa 'fie. Obaye no na oni see, "Aden,



He brought the bird home

Akoda no wo ho. Ebeye ada'duanan, na waka akyere oni se, "Ma me sika

w'annu?" Osee, "Me de sika no ato 'kraman." Oni see, "Ho!" Efei owo ho, ebeye osrane bako. Osee, "Eno, ma me sika me nko bata." Osee, "Wo nokwa no no wo'begye sika akoto agu bio, na meehe na wo pe?" Osee, "Asuanu ne suru." Osee, "Gye e." Na ode sii bata kwan so. O'koro'a, na oko hyiaa obarima bi na ofua agyinamoa. Osee, "'Barima fa atenkyema yi ma me nto." Osee, "Me danm' me da a, na nkurae'we me nan, nti na me too no." Osee, "Me sere wo fa no ma me." Osee, "Wo 'ntimi nto." Akoda no see, "Meehe na wo de no begye?" Osee, "Asuanu ne suru." Osee, "Yei nti ni, gye e." Akoda no gye 'kra no, de no koo 'fie. Oduruu 'fie, osee, "Eno dee m'akoto ni o!" Osee, "E! se ye'kaye."

We do not really mean, we do not really mean (that what we are going to say is true)

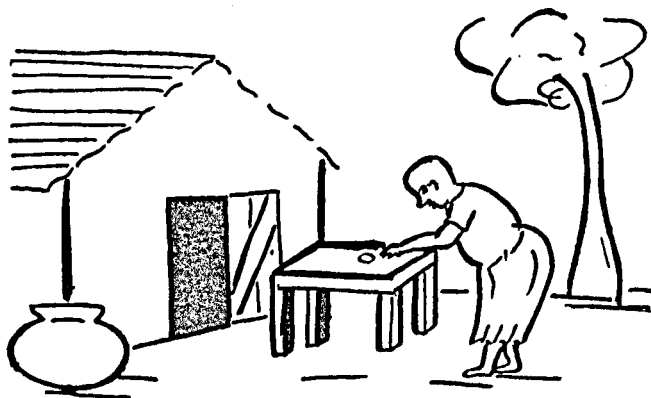
HOW IT CAME ABOUT THAT WE SHALL ALWAYS SEE OKRA, THE CAT, LYING ON A VELVET CUSHION, WHILE 'KRAMAN, THE DOG, WILL SLEEP AMONG THE ASHES OF THE KITCHEN FIRE

THEY say that there once was a certain woman who (was so unfortunate that) whenever she gave birth to a child, it used to die. So she set out to consult one of the lesser-gods about it, and tell him that she desired a child. The lesser-god said, "I shall give you one, but as for the child, all the work he will ever do is to get you into debt, but nevertheless some day he will repay you." It was not two days, it was not three days (after consulting the lesser-god) when the woman conceived. She gave birth—a spider-story child it was—for it was not long growing up. The infant grew into a comely youth. One day he was (with his mother) there, and he said, "Mother, give me gold dust, that I may go to the Edge-of-the-sea-country, to go and buy salt." The mother said, "How much?" He said, "Asuanu" (i.e. £4). And the mother took it and gave to him, and he set out on the journey. Now, as he was going, he met a certain man and his spotted dog. He said, "Bring it that I may buy it." The dog's master said, "You cannot buy it." The child said, "How much is it?" The dog's master said, "An Asuanu's weight of gold dust" (i.e. £4). He said, "What's that (to me), take this £4's worth of gold dust." He received the dog, and brought it back home. When he returned, his mother said, "Why did you not reach your destination?" He replied, "I used the gold dust to buy a dog." His mother said, "Ho!" Now they were living there, it would be for about one moon. He said, "Mother, give me gold dust that I may go trading." She said, "As for you, as is your wont, you will only take the gold dust and throw it away again, but how much do you want?" He replied, "An Asuanu and suru's worth of gold dust" (i.e. £5). She said, "Take it, then." So he set out along the trade-road. As he was going along, he met a certain man carrying a cat. He said, "Man, bring that animal that always falls on its feet, that I may buy it." He said, "When I lie down in my room, the mice gnaw my feet, for that reason I bought it." He said, "I beseech you let me have it." He said, "You cannot buy it." The child said, "How much will you take for it?" He replied, "An Asuanu and suru's worth of gold dust." He said, "So that's why you say, I cannot buy it; here, take it." The child received the cat, and went off home with it. When he reached home, he said, "Mother, look here at what I have brought." She replied, "Ah, that is just what they said (would happen)." The child remained there (at home). It would be about forty days after, when he addressed his mother, saying, "Give me gold dust that I may go trading." The mother said, "All the money I have about me is finished, with the exception of an Asuasa's weight of gold dust (i.e. £6); when I give you this, and you go, and you do not buy goods with it, that's the end of this business." The child said, "I have heard." Next morning, when things became visible, he took up his bag, and was off, pa! As he was going, he met a certain Ashanti fellow, and he was carrying a pigeon. He said,

me nko bata." Oni see, "Me ho sika nnyina asa, dee aka ene asuasa, me de 'ma wo yi, se wo ko na w'ammfa ankoto nnooma a, na asem asa." Akoda no see, "M'ate." Adeekyeye omaa ne boto so, na pa! oko. O'koro'a, oko hyiaa Asantekwa bi, na ofua Aburuburo. Osee, "Damfo, fa w'aboa yi ma me nto." Osee, "Me nnton no, na me goro no ho." Osee, "Meto." Anoma wura see, "Me nnton no, na me nim dee obeye ama me." Akoda no see, "O! fa no ma me." Osee, "Wo betimi ato?" Akoda no see, "Meehe?" Osee, "Asuasa." Osee, "Yei nti ni, gye e." Ode anoma no baa 'fie. Oni see, "Anye yie, dee wo de aba ni?" Osee, "Dee me de aba no no." Akoda no wo ho, na Aburuburo afre no se, "Bra!" Okoreye, na Aburuburo ka kyeree no se, "Me ye ohene me kurom', na me se me'betu 'kwan na akoa bi bekyeree me na wo so w'adaworoma, wo so w'ato me, na me sere wo, se wo de me ko me kurom' a, nkra ye'beda w'ase dodo." Akoda no see, "Wo boa, na wo bedwane." Aburuburo see, "Se wo nhunom' a, fa homa so me gya', na fa me ko." Akoda no faa homa de soo no gya', na odii n'akyi kakra kakra ko duruu Aburuburo kurom'. Ye'duruu nkwatia, na nkoda e'si nte. Ye'hunoo no, ye'see, "Ohene ni o! Ohene ni o!" Obako ko ka kyeree Korenti'hene, na wakye no na watwa ne mene se, "Wo'bekae ye'ya." Na obako ako bio, sa'ra. Efei na Akwamu'hene see, "Gyase'hene wo ara sore kofwe bi." Oko fwee na obaye. Osee, "Ampa o!" Enee ye'faa apakan ne ahennec koreye ko faa ohene baa 'fie. Oboo omanfuo nnyina amancee se otuu 'kwan na akoa bi bekyeree no, na sa akoda yi, adaworoma, na otoo no, enna nne ode no aba. Mpan'infuo ne nkoda nnyina soreye daa akoda no ase. Ohema de sika futuro ahina ma; mpan'infuo nnyina ahina ma, ahina ma. Ohene no ara mu fwee ne nsa woroo ka' de maa no. Na osee, "Gye ka' yi, na biribiara a wo pe, ka' yi beye ama wo." Osee, "M'ate." Na ode ka' no siim' koo ne kurom'; na ode sika no ne ka' no ko kyeree oni. Efei na oni see, "Akwaba Aku, akwaba Aku!" Ekane no na ohye sika no, enee oko ba a, enee ofre oni a, ommua no. Na oboo oni amancee se, "W'ahu sika yi ne ka' yi; me'beko ako kyekyere kuro kakraka ama ye'atenam'." Oni see, "Mia w'ani." Akoda no siim' ko gyinaa wuram'; oworoo ka' no too fam'; osee, "Ka' do ha nnyina ma me!" Na eho nnyina ado. Osee, "Twe so!" Na atwe. Osee, "Sisi adan!" Na asisi adan bebre. Osee, "Ka', ma nnipa mmara mmetena adan yim'!" Na nnipa aba. Omaa oni dii 'hema; ono so dii 'hene. Nso kasa ne no nyam',

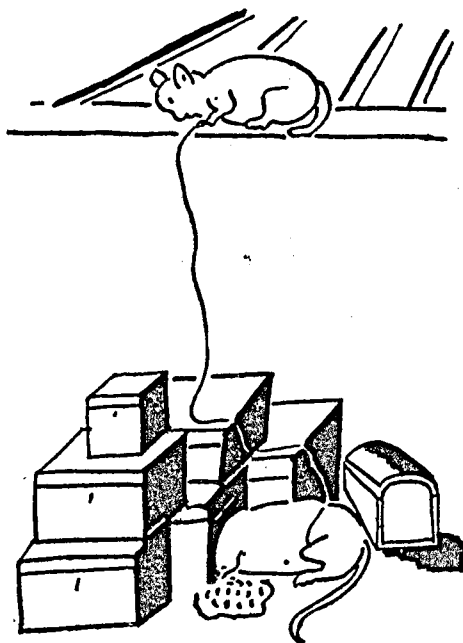
"Friend, bring the creature of yours, that I may buy it." He replied, "I am not selling it, for I amuse myself with it." He said, "I shall buy it." The bird's master said, "I will not sell it, for I know what it may do for me." The child said, "Oh, give it to me." He said, "Will you be able to buy it?" The child said, "How much?" He replied, "An Asuasa's weight of gold dust" (i.e. £6). He said, "Do you suppose because of that I would not buy it, here is the sum." He brought the bird home. His mother said, "This has turned out no better than before, so this is what you have brought?" He replied, "Nevertheless, this is what I have brought." Now (one day) the child was living there (at home), when the Pigeon called to him, saying, "Come." When he went up to it, the Pigeon informed him, saying, "In my own village I am a chief, and I was about to go on a journey, when a certain fellow came and seized hold of me, when you, out of your kindness, you, too, bought me, and now I beseech you, if you will only take me back to my town, then they will thank you greatly." The child said, "You are telling me lies, you will run away." The Pigeon said, "If you can't see your way to do as I ask, then take a string, and tie it to my leg, and take me along." The child took a string and fastened it to its leg, and he followed behind him slowly, until they reached the Pigeon's town. When they reached the outskirts of the town, the children were playing *nte* marbles. When they saw him, they said, "Here is the Chief! Here is the Chief!" One of them ran to tell the Korenti' chief, but they seized him, and cut his throat, saying, "You are causing us to call to mind our late sorrow." But another one went again with the same tidings. And now the Akwamu chief said, "You, Gyase chief, do you yourself go and see what this is all about." He went and looked, and returned. He said, "Oh, it is true." Then they got a hammock and the regalia and went to bring the Chief to his house. The whole tribe was told the news, how he was setting out a journey, and how a certain fellow caught him, and how this child, by his kindness, had bought him, and how to-day he had brought him home. Elders and young people all rose up and thanked the child. The Queen Mother brought a water-pot full of gold dust; all the elders, a water-pot full of gold dust, each. The Chief himself looked on his hand, and slipped off a ring, and gave it to him. And he said, "Take this ring, and whatever you desire, this ring will give to you." He said, "I have heard." And he went off with the ring to his village; and he showed the gold dust and the ring to his mother. Then the mother said, "Welcome Aku, welcome Aku." Formerly, when he had "burned" his gold dust, and when he used to return from his journeys, when he saluted his mother, she used not to answer him. And he gave his mother the news, saying, "You have seen this gold dust and this ring; I shall go and build a great village for us to live within it." The mother said, "Press your eyes hard (i.e. try your best to do so)." The child set out and stood in the bush; he slipped off the ring and placed it on the ground; he said, "Ring, clear all this (land) of forest and of bush for me." And the whole of that place became cleared. He said, "Collect all you have cleared into heaps for burning." And it did so. He said, "Set up houses." And it set up many houses. He said, "Ring, let people come and inhabit these houses." And people came. He made his mother the Queen Mother; he, too, became chief.

na Ananse adamfo pa' no no. Dakoro bi wo ho, na Kwaku Ananse siim' baa akoda yi kurom'. Osee, "E! enoa 'ba, agyawa 'ba, wo na w'anya wo ho, na wo nfwefwe me, na eyee den na wo yee se yi?" Enee akoda no boo no amanee nnyina. Ananse see, "O! me'ko me kurom' na m'aba." Ananse koo ne kurom'; oka kyeree no wofase se, "Me'be soma wo m'adamfo no ho, se wo koro a, fa nsafufuo yi ko ma no, na asem biara a obeka akyere wo, tie; na wo dee ka' no, na ye berebere se wo nsa beka." Ababawa no siim' koo 'barima no kurom'. Obarima no ka kyeree no se, "Yei dee me'mma wo nko nne, na di me nkye nnansa ansa na w'ako." Ababawa no see, "M'ate." Na ababawa no ne no wo ho'a na obarima no o'ko dware; na oworoo ka' no de too pono so; na ababawa no faye; na ode ko maa owofa, Kwaku Ananse. Ananse nsa kaye, ode kyekyeree kuro kakraka. Na efci obarima no se o'pe ne ka', onhu. Obetee se Ananse akyekyere kuro kakraka a esenc ne dee. Enee oko bisaa Obosom ho. Obosom no see, "Ananse wofase 'ba no a obaa ho no na wafa ako ma owofa. Ananse nso ako bisa ahu se Okra ne Okraman ena obesoma yen. Nti wakofa aduro de aye enam ho de abeto 'kwan so, na se mmoa no e'ko na se ye'fa bi we a, ye' ntimi nko babiara bio." Obarima no baa 'fie, na oka kyeree Okra ne 'Kraman se, "Ade a nti me to mo na aduru ho no; na m'adee ayera, na ye'se ewo Ananse nkyen, nso eda n'adaka a esi mfinfinim'. Na ebio ye'se ode aduro af'ra odwannam de ato kwanm', na nti mo duru ho a, mo mmfa, na mo ntera." Okraman see, "Okra w'ate, wo na wo bewe." Okra see,



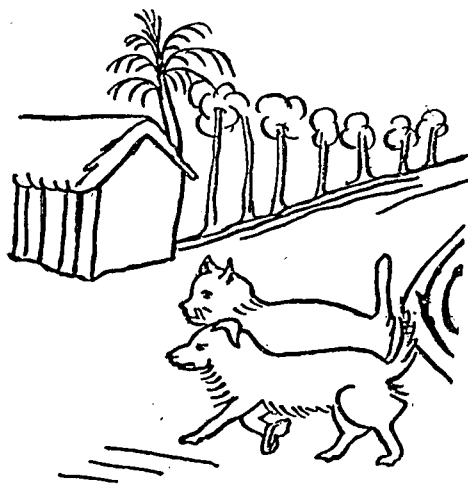
And the Maiden took it and went off with it to her uncle

Now (i.e. there was something I forgot to say), Ananse, the Spider, was his best friend. One day he was living there (in his new village) when Kwaku Ananse set out to come to this youth's village. (When he reached it,) he said, "Oh, little mother's child, little father's child, you have been fortunate and successful, and you don't care about me any more to look after me, but what has happened to bring all this about?" Then the child told him all the news. The Spider said, "I shall go to my village (to get something) and return." Ananse went off to his village; he told his niece, saying, "I shall send you to my friend yonder, and when you go, you will take this white wine for him and pay attention and do whatever he orders you; and you must secretly try to lay your hands on that ring." The maiden set out, and went to the man's village. The man said to her, "As for this, I shall see to it, that you do not go back again, for you must stay with me three days before you return." The maiden said, "I have heard." Now he and the maiden were there together, and the man went to bathe; and he slipped off the ring and placed it on a table; and the maiden took it, and went off with it to her uncle, Kwaku Ananse. As soon as Ananse laid his hands upon it, he made use (of the ring) to build a big town. Now, the man, when he came to look for his ring, could not find it. He came to hear that the Spider had built a big town greater than his own. Then he went off to consult one of the lesser-gods yonder. The lesser-god told him, saying, "Ananse's niece who came there to you, has taken it and gone and given it to her uncle. The Spider also went to consult (the lesser-god and it was revealed to him) that Okra, the Cat, and Okraman, the Dog, would be sent (to recover the ring), therefore he went and got medicine with which to treat meat, to place it on the path, so that when the animals were going along, if they took some to eat, they would be unable again to go anywhere at all. The man (who had lost his ring) came home, and told the Cat and the Dog, "The time has now come for me to tell you the reason I bought you, (and it is this); something belonging to me has been lost, and they say it is in the possession of the Spider, but that it lies in a box which is in the middle of all the rest. And again, they say he has taken medicine and mixed with the flesh of the sheep and placed it on the path, so when you reach there, don't take it but jump over it." The Dog said, "Cat, have you heard,



The Mouse gnawing a hole in the box

"So'ho, na wo a 'ka kuma se wo de wo fwene hua hua." Enee na aye akasakasa, na ye'wura see, "Aye yie na mo nko." Mmoa no mmienu siim' koye. Ebeye kakra ama y'aduru dee nam no wo, se na 'Kraman ate enam no pampan. Osee, "Okra me yam' ye ya, na me 'ntimi me nko." Okra see, "Ma yenko na asem yi hia." Osee, "Okra, me 'ntimi." Okra siim' koreye. Na Okraman koo nam no ho; wee no nnyina; na oda ho; ontimi nko babiara bio. Na Okra adu Ananse kurom', akobutu Ananse dabere, ne pata so. Obutuu ho'a, obefwe se Akura e'sane. Ne tiri so, tee! Osee, "Nkyeme, na aden?" Osee, "Me wura ka' na ayera, na ye'se eda Ananse adaka a esi mfinfini deem', na se wo be timi akofa abere me a, enee megya wo." Akura see, "Me timi." Okra see, "Se me gya wo, na se wo ko na se w'amfa amma, na se wo dwane e?" Akura see, "Wo pe a, fa homa so m'asen'." Okra de homa soo n'asen'. Enee Akura koo Ananse danm', na oko bonee adaka a esi mfinfini no ho.



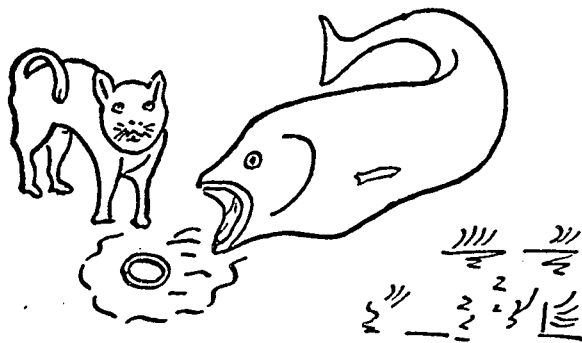
The Cat and the Dog bringing back the ring

Oboom' tokuro kakra kakra, na eyee kesie. Owuraam' ko faa ka' no beree Okra. Okra so nsa kaye, ode dii mmirika, betoo 'kraman na oda dee oda. Osee, "Wo da so da ha, na enam no wo he?" Okraman see, "A! me nhunuye, dabere nkrofu a ye'de a, na y'abefa; na ka' no wo he?" Okra see, "Enie." Okraman see, "Asuo no a eda kwanm', ye'se ayi', na wo so wo twa asuo a, wo nam asce, na ebeye na afiri ato, na fa ma me, na me dee wo nim se me nam ani." Okra see, "Ampa, gye e." Ye'beduruu asuo no so, na 'kraman ahuri atom'. Okra sa'ra. Seisei Okra atwa. 'Kraman so duruu asuo mfinmfini, na wabere, na ose o'gu hom'kokoo, na ka' no afiri ato nsuom'. Otwa baa dee Okra wo. Okra see, "Ka' no wo he?" Osee, "Afiri ato nsuom'." Okra de mmirika koo asuo nom'; obefwe se adwen' kakraka bi na e'twam'. Na Okra akye no. Adwene' no see, "Aden?" Osee, "Me ka' afiri ato asuo yim' seisei, nti wo mpe asem a, fa m'adee ma me seisei. W'ammfa

you are the one who will chew it." The Cat said, "Get out, you who every little while take your nose to sniff and sniff." Then they began to talk a lot, and their master said, "That's all right, be off." The two animals set out, and were going along. Now there remained only a short time for them to reach the place where the meat was, when the Dog "heard" the smell of the meat. He said, "Cat, I have a pain in my stomach, and I cannot go on." The Cat said, "Let us on, the business on hand is important." (The Dog) said, "Cat, I am unable." The Cat went on. The Dog went to where the meat was; he chewed up the whole of the meat; there he lay; he was unable to go on any more. And the Cat reached Ananse's village, and lay down in Ananse's sleeping-room, on the ceiling (above the room). As he lay there, he saw a mouse passing. Squeak! as he landed on his head. (The mouse) said, "Don't catch me, what is the matter?" The Cat replied, "My Master's ring has been lost, and they say it lies in Ananse's box, which stands in the middle (of all the rest of his boxes), and if you are able to go and bring it to me, then I shall let you go." The Mouse said, "I am able." The Cat said, "Suppose I let you go, and you go off and don't bring it, but run away?" The Mouse said, "If you wish, fasten a string round my waist." The Cat took a string and tied it round his waist. Then the Mouse went off into the Spider's room, and gnawed a hole in the box which stood in the middle of all the rest. Little by little he made an opening, and it became large. He passed through it, to go and get the ring to take to the Cat. No sooner did the Cat lay his hands upon it, than he ran off, and came across the Dog, and he was lying where he had left him lying. He said, "You are still lying here, and where is that meat?" The Dog said, "Oh, I did not see (what became of it), perhaps the people to whom it belonged came and removed it; but where is the ring?" The Cat said, "Here it is." The Dog said, "They say that the river which lies on the path is in flood, and as you, when you cross water, walk on the bottom, it may be that (the ring) will fall down, so give it to me, for, as for me, you know, I pass on the surface of the water."

The Cat said, "That's so, take (it)." They reached the river, and the Dog jumped in. So did the Cat. At once the Cat crossed over. The Dog, too, reached the centre of the stream and became tired, and as he was about to take a deep breath, the ring fell (out of his mouth) into the water. He crossed over and came to where the Cat was. The Cat said, "Where is that ring?" He said, "It fell (out of my mouth) into the water."

The Cat ran and entered the water; he saw a great fish passing. And the Cat caught it. The Fish said, "What is it?" He



The Fish vomited and the ring came out

amma me a, meku wo seisei. Adwen' see, "Ma yenko kokoo so, na me nko fa w'adee mma wo." One no duruu kokoo so, Adwen' no feye na ka' no afiri ato. Okra fa de baye bekyeree 'Kraman. 'Kraman see, "Agya, me sere wo, wo'koro yi, nko ka." Okra muua n'ano. Ye'be duruu 'fie, Okra boo owura amanee se, "Okraman, ye'koro, enam no oko weye wantimi anko. Ebio, me ko faa ka' no de 'ba, Okraman ka kyeree me se, ona otwa asuo a onam ani nti me mfa ka' no mma no. Me de maa no na wabe to atwene asuom'. Enna kakra kakra me nsa kaye." Nnipa a ye'wo ho nnyina see, "Mo mpene Okra. E!" Na ohene no see, "Wo 'Kra dee, aduane biara a medie, esese me to bi to wo ayowam'. Kete biara a meda so gye se wo da so bi. Wo 'Kraman nso so gye se asomorofi na eduru anadwo a, da. Gye ofwee na nkrofuo befwe woo." Ene se dabi'a wo behuno Okra na gye kete pa na oda soo. Efei so wo de aduane to no fam' a onni. Na Okraman so, da ye'behuno no na oda aduho, asomorofi. Efei so wo bete na ye'bo' no cha. Ose, "Koa!" Na efiri soma a ye'somaa yen ho. M'anansesem a metooye yi, se eye de o, se ennye de o, monnye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

SE YOYE A ANANSE OBEYE ATIPA

YE'SE Kwaku Ananse ne ne ye' Aso na ye'wo ho. Dakoro bi y'ako afuom' aba; ankye na obofuo bi aba. Ananse bisaa amanee. Osee, "Nye biribi na w'ase na nnora odaye wansore." Ananse see, "Aso, osempe." Aso de ne nsa guu ne ti, osuye. pue! pue! Ananse gyaa no kwan maa no koreye. Adeekyeye, Ananse ko serée Odwan, Okra, Okraman, Akoko ne Aberekyie se, "Dee m'ahunu ni, nti me sere mo, mo mma yenko gya me m'ase ayie." Nkrofuo no nnyina pene so. Ananse baa ne 'fie bepam korobonkye hyee kuntunkuni ntama. Yaoada soye, oko frefree nkrofuo a wasere yen na yen nnyina siim'. Ye' de atwene, atuo, ne nsa. Ananse duruu n'ase kurom' kurotia; atuo no watoto pom! pom! Ye' de agoro no koo 'fie ko tenaa ayie ase. Ode nsa ko maa 'yifuo. Owieye, oko boo nsa' peredwan asia, agopikyi, ntama mmienue, bomo, sakyekyere, odwan ne nsa. Dee

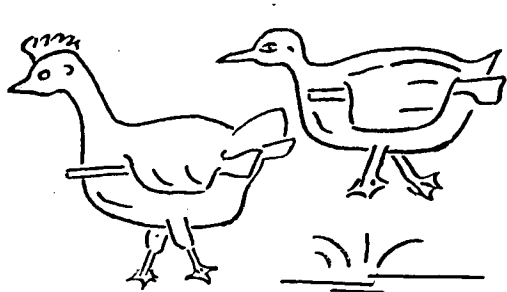
said, "My ring has just fallen into this river, so unless you want trouble, give me what belongs to me at once. If you don't give it to me I shall kill you immediately." The Fish said, "Let us go to the river bank that I may give you what belongs to you." When they both reached the bank, the Fish vomited, and the ring came out. The Cat took it and came and showed it to the Dog. The Dog said, "Father, I beg of you, when you go, don't speak about what has happened." The Cat kept his mouth shut. They reached home, and the Cat told his master all that had happened, saying, "Because of the meat which the Dog chewed as we were going, he became unable to go farther. And again, I had gone and got the ring and brought it back, the Dog said to me, when he crossed a river he passed on its surface, that I must hand over the ring to him. I gave it to him, and he threw it away in the river. It was only after a little while that I laid my hands upon it again." All the people who were present said, "Praise be to the Cat." And they shouted, "E!" Then the chief said, "You, Cat, whatever kind of food I am eating, I will see to it that I break some and place in your little dish. Whatever mat I sleep upon, (I shall only lie upon it) provided you lie on some of it. As for you also, Dog, you will only lie on the smouldering embers of the dead fire when the chilly night comes. Only with floggings, the folk will flog you." That is why all days you will see the Cat, nowhere does he sleep but on the best mat. Also, if you cast some food down on the ground for him, he will not eat it (unless off a plate). But as for the Dog, always we will see him sleeping in the court-yard on the dead ashes of the day's fire. Also you will see him there being beaten, he will yelp, "Kao!" It is all on account of the time when they were sent (on this business of the ring). This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for the telling of it).

We do not really mean, we do not really mean (that what we are going to say is true)

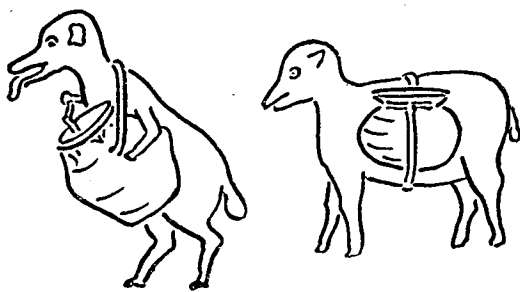
HOW THE SPIDER GOT A BALD HEAD

THEY say that Kwaku Ananse, the Spider, and his wife Aso were once living there. One day, they had gone and returned from the plantation; soon after, a messenger came. Ananse asked him his business. He said, "The only news is that your mother-in-law lay down yesterday and has not risen up." Ananse said, "Aso, this matter is your affair." Aso placed her hands upon her head and wept, pue! pue! Ananse gave her permission (to go to the funeral). Next day, when things became visible, Ananse went and begged Odwan, the Sheep, Okra, the Cat, Okraman, the Dog, Akoko, the Fowl, and Aberekyie, the Goat, saying, "This is what I have seen, I beseech you therefore to accompany me to my mother-in-law's funeral." All these people agreed. Ananse (then) came to his house, and sewed a hat of leopard's skin, and dyed his cloth a russet-brown colour. When Thursday arrived, he went and called all the people whom he had begged (to accompany him), and all set out. They took drums and guns and palm-wine. Ananse came to the outskirts of his mother-in-law's village; the guns were firing pom! pom! They took the dance-party and went to sit down at the house where the wake was being held. He gave wine to

Ananse de sice n'ase eno no. Onwuno dwoye, ye'be tuu Ananse to asuanu ne nsano. Adeekyeye, nnipa nnyina didiye, na ye'be ka kyeree Ananse se onnidi. Osee, "Me, Kwaku, m'ase awu; me'nnidi nnawotwe da. Me'nnidi, na mo mpe biribi mma me nnamfonom a me ne yen baye nni na yenko." Na Aso ko pee biribi beree mmарima no diye. Na yen dee ye'koreye; na ekaa Ananse. Ananse wo ho'a, efei dee edii nnanan, na ogye ne ho a, ennye. 'Ofie so a otem', na adua a y'anoa esi 'gya so. Ananse fwe nen, fwe nen, na otuu korobonkye no, tetee adua no bi de guum', na ode sii bio. Efei na Aso baye. Osee, "Aso, m'akae seisei, Agya kurom' afahye a ye'woso nkye no aduru, nti meko seisei." Aso see, "O, na yei dee eyee den na wo nka nkyeree me; efei so wo baa ayie, wo nnidiye da; na me sere wo okyena



They both took guns



They took drums and palm-wine

w'ako." Ananse see, "Wo nnim dee aba nti na wo'ka yei." Aso koye ko free nkrofuo se ye'mmera mmeka bi nkyere Ananse na onyae koro. Nkrofuo no baye. Ananse hunoo yen ara na waso 'kye nom' se:

"Sese Agya kurom' ye'woso nkye.

Saworowa,

Ye'woso nkye.

Saworowa,

E! ye'woso nkye o, ye'woso nkye.

Saworowa."

Na adua no e'hye ne tiri ase yie. Ananse see, "Me'ntie da, meko." Ananse sii 'kwan so na nkrofuo no dii n'akyi. Osee, "Mo nsan na:

Sese Agya kurom' ye'woso nkye.

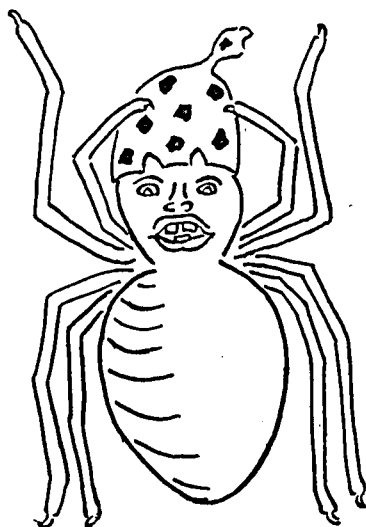


“ He could no longer bear it. He threw away the hat and beans ”

the mourners. When he had finished, he went and presented his *nsa* contribution to the funeral expenses, six peredwan weight of gold dust (i.e. £48), a velvet pillow, two cloths, a woollen blanket, shell money (for use in the land of ghosts), a sheep, and palm-wine. That was the contribution the Spider made towards burying his mother-in-law. When evening fell cool, they came and raised the Spider's bottom with an *asuanu* and *nsano's* weight of gold dust (£4 13s.). Next day, when things became visible, every one again partook of food, and they came and told the Spider that he might eat. He replied, "I, Kwaku, my mother-in-law has died; I do not eat on the eighth day of a funeral ceremony. I shall not eat, but get something for my friends, with whom I came, to eat, and let them go." So Aso went off to search for something to bring these men to eat. So they went off, and Ananse was left. There the Spider was, and now the fourth day came, and try as he would, he could bear it no longer. Now, in the house where he was



Ananse putting the beans in his hat



Ananse caught hold of his hat

staying, beans which they were boiling, stood on the fire. Ananse looked all round to see if any one was looking, then he took off his leopard-skin hat, picked out some beans and put them in it, and put it on again. Just then Aso came in. He said, "Aso, I have just remembered that at my father's village, the hat-shaking festival has come (and is being held), so I am going off at once." Aso said, "Oh, what is the reason you did not tell me all this before, moreover, since you came to this funeral celebration, you have not eaten at all; so I implore you to go to-morrow." Ananse said, "You don't know what has come, that's why you talk as you do." Aso went off to call the people that they might come and tell Ananse to delay his departure. The people came. No sooner did Ananse see them, than he caught hold of his hat (and began to sing):

Saworowa,
Ye'woso nkye.

Saworowa,
E! ye'woso nkye o, ye'woso nkye.
Saworowa."

Efei dee Ananse, adee no ahye no ama n'ate asee. Ogye ne ho a, ennye. Otoo ekye ne adua no tweneye. Aso ne nkrofuo no boo no tutuo. Ananse huruye okwan ho, sora! Osee, "Okwan gye me na dakye me nya me ho a, mada w'ase." Na Okwan see, "M'ate." 'Kwan fwee no mma no aduro. Ene se wo behuno Ananse na ne tiri ho kwati; na efiri akokonsem a odii n'ase ayie ase.

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

YE'SE WO KO BABI A, SAN KO 'FIE NTEM

OBA bi a ye'free no Abena na n'abusuafuo de no maa awadee. Osiim' koo okunu kurom' na ne were afi n'abusuafuo; wammpe se oba no kurom', Obi kurom' aye no de. Owo ho'a, na oni awu; ebio na ose awu; 'bio na onana nso awu; fua'ra wamma. Ebeye mfe edu na ommaye. Na dakoro bi Abena wo ho na anoma bi abegyina edan so na o'su se:

"Abena oni awu o, ose awu o, onana awu o!

Atuo toto pom! pomm! to pom! pomm! to pom! pomm!

'Twene e'ka kun! kun! 'ka kun! kun! 'ka kun! kun!

Mma e'su, yo! yo! 'su yo! yo! 'su yo! yo!

Abena oni awu o, ose awu o, onana awu o!"

Abena see, "Asem ben ni?" Ankye na okunu baye; oboo no amanee; na anoma no asu bio. Okunu see, "Me nte no yie, na meko fre Adanko."

Oko free no maa obaye; na anoma no ama so:

"Abena oni awu o, ose awu o, onana awu o!

Atuo toto pom! pomm! to pom! pomm! to pom! pomm!

'Twene e'ka kun! kun! 'ka kun! kun! 'ka kun! kun!



"She set out and came to her village"

"Just now at my father's village they are shaking hats.

Saworowa,

They are shaking hats.

Saworowa,

E, they are shaking hats, o, they are shaking hats.

Saworowa."

Now (all this was because) the beans were burning his head right well. Ananse said, "I shall never agree (to stay), I shall go." The Spider set off down the path, and the people followed behind him. He said, "Turn back, because:

Just now at my father's village they are shaking hats.

Saworowa,

They are shaking hats.

E, they are shaking hats, o, they are shaking hats.

Saworowa."

By now these things (the beans) were burning him, so that he was made to know the real meaning of burning. Try as he would, he could no longer bear it. He threw away the hat and beans. Aso and the people hooted at him. Ananse leapt into the path, sora! (was the sound of the parting-grass). He said, "Path, receive me, and one day when I come into my own, I shall thank you (suitably)." The Path said, "I have heard." The Path looked after him and gave him medicine. That is why you will see Ananse with a bald head kwati; it came about from the airs he gave himself at the funeral of his mother-in-law.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

THEY SAY WHEN YOU GO ELSEWHERE, RETURN HOME QUICKLY

THERE was once a certain girl called Abena, and her kinsfolk gave her in marriage. She went off to the husband's village, and forgot all about her own blood-relations; she did not want to come back to her village.

Some one else's village was good enough for her. There she was (away from her own home), and her mother died; again, her father died; yet again, her grandmother died; she did not return for any single one (of their funerals). It would be about ten years, and yet she never came home. Now, one day, there was Abena, when a bird came and stood on the house and said:

"Abena's mother has died, father has died, grandmother has died!

The guns are firing, pom! pomm! are firing, pom! pomm! are firing, pom! pomm!

The drums are beating, kun! kun! beating, kun! kun! beating, kun! kun!

The women are weeping, yo! yo! weeping, yo! yo! weeping, yo! yo!

Abena's mother is dead, father is dead, grandmother is dead!"

Abena said, "What kind of a matter is this?" Not long after her husband came along; she told him what had happened; and again the bird cried. The husband said, "I do not quite understand, so I shall go and call the Hare." He called

Mma e'su, yo! yo! 'su yo! yo! 'su yo! yo!

Abena oni awu o, ose awu o, onana awu o!"

Adanko see, "O! O! osee, 'wo 'ni awu; wo 'se awu; wo 'nana nso awu '."

Efei na Abena de ne nsa agu ne ti, "Pue! Eno e! 'Nana e! Agya e!"

Osiim' baa ne kurom'; na 'fie na pasa! Sa nti na ye'se, "Wo ko 'kwan a, twa so." Na Abena yee sa maa ne nkrofuo nnyina wuu n'akyi.

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

SE EYOYE A OBI NKYERE OBI ASE

OBOFUO bi na owoo ho. Osore a, na oko wuram' e'ko pe nam akum abedi, na waton bi. Na dakoro bi, okoo wuram'; otee se Kokotee free ne nua se, "Kokotee Asamoa e!" Osee, "Y'a nua e!" Osee, "Adwuma aduru so, na ma yenko ton'suom' nko bo nnadee, na ye'nse ano, na ye'twa dua biara a, y'atimi de atwa." Kokotee free onuanom no, na obofuo bata ho, na otee nsem no nnyina. Na Kokotee nua no bisaa onua Kokotee se, "Na kuro ben so na ye'beko akobo ye'nnadee?" Osee, "Ye'be ko Nsuakyi." Na osee, "Da ben?" Osee, "Dwoada." Obofuo ate nsem no nnyina, na osiim' koo 'fie. Na obaa 'fie no, na okoboo Nsuakyi 'Dekuro amanee se, asem a okoo wuram' wate no no. Na obofuo no 'ka kyeree Odekuro se, "Ma mmofra nko twitwa nnua mmera, na Dwoada Kokotee no dan ye'ho ba a, ye'de yen atoto nnua nom'." Mmofra no ko twitwaa nnua no baye. Odekuro no ko see otomfuo a owo kurom' ho maa no boo dayemfuo so maa no. Na otomfuo no bisaa Odekuro see, "Na nna-yemfuo bebrebe yi a wo se me nko bobo yi dee, wo de'ye deen?" Na oboo no amanec se, "Obofuo koo wuram' waba abebo me amanec se, Dwoada mmoa bi bedane ye'ho nnipa aba wo ton'suom' abebo nnadee." Otomfuo dii mmirika ko boo nnayemfuo no ntem. Ohene nsa kaa nnua ne nnayemfuo no wicie, na omaa esen boo 'dawuro se, "Dwoada, oba o, obarima o, obiara nnko babiarara." Dwoada soye, na anopa no, aberewa bi ka kyeree obofuo se, "Ko yam mmeko ne nkyene, ne gyene; na babi a mmoa no beworo

him and made him come; and again the bird lifted up (its voice):
 "Abena's mother has died, father has died, grandmother has died!
 The guns are firing, pom! pomm! are firing, pom! pomm! are firing, pom! pomm!
 The drums are beating, kun! kun! beating, kun! kun! beating, kun! kun!
 The women are weeping, yo! yo! weeping, yo! yo! weeping, yo! yo!
 Abena's mother is dead, father is dead, grandmother is dead!"
 The Hare said, "One of my ears has heard, there still remains one." And the
 bird cried:
 "Abena's mother has died, father has died, grandmother has died!
 The guns are firing, pom! pomm! are firing, pom! pomm! are firing, pom! pomm!
 The drums are beating, kun! kun! beating, kun! kun! beating, kun! kun!
 The women are weeping, yo! yo! weeping, yo! yo! weeping, yo! yo!
 Abena's mother is dead, father is dead, grandmother is dead!"
 The Hare said, "O! O! he says your mother is dead, your father is dead, your
 grandmother also is dead." Now Abena placed her hands upon her head and
 wept, "Pue! oh mother! oh grandmother! oh father!" She set out and came
 to her village; but her home was desolate, pasa! That is why they say, "If you
 go on the road, cut it short." For Abena did as has been related, and allowed
 all her kinsfolk to die in her absence.
 This, my story, which I have related, if it be sweet, (or) if it be not sweet, some
 you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT ONE PERSON DOES NOT REVEAL THE ORIGIN FROM WHICH ANOTHER PERSON SPRANG

THERE was once a hunter. When he got up he used to go to the bush to
 seek for game to kill, that he might get some to eat, and some to sell.
 Now one day he went to the bush; he heard Kokotee, the Bush-pig, call
 out to its kinsman, saying, "Kokotee Asamoa e!" He replied, "Yes,
 brother, yes." He (the first pig) said, "The time for work (on our farms) has
 arrived, so let us go to the blacksmith's forge, for him to fashion the iron and put
 an edge on (our cutting tools), so that, if we have to cut down any trees, we may
 be able to cut them." When the Bush-pig called his brothers, the hunter crouched
 hiding, and he heard all the conversation. Now the brother of the (first) Bush-pig
 asked his brother Bush-pig, saying, "And what village shall we go to, to have the
 iron struck?" He replied, "We shall go to the village called Across-the-stream."
 And he said, "What day?" He replied, "Monday." The hunter heard all this
 arrangement, and set off for home. Now, when he came home, he told the head-
 man of Across-the-stream the news, namely, what he had heard when he had
 gone to the bush. And the hunter said to the Head-man of the village, "Let the
 children go and cut logs and bring them, and when, on Monday, the Bush-pigs
 change themselves (into people) and come, we shall take them and fasten them

ye'nwoma agu, na wo so wo ko a, na wo de mmeko no ayem', na se mmoa no ba ha, na se ye'kye yen, na se ye'dwane ako fa ye'nwoma ahye, na mmeko no te yen ya a, na y'aworo agu, na y'abe ye nnipa." Obofuo koreye, na oko bataa ho. Na otee se ye'fre se, "Kokotee Asamoa, Dwoada aso, mo mma yenko." Na ye'nniyina baye. Ye'be woroo ye'ho nwoma guu ho. Na odunsini bako a odim' dee, ode ne nwoma ako sie babi. Na obofuo no fweye maa mmoa no koreye. Oko faa nwoma no nnyina, na ode mmeko no a y'ayam yeem', na ode ko guu asuom', maa asuo no de koreye. Odunsini no dee a ode ko sieye no, obofuo no anhu. Obofuo no baa 'fie, na Ohene no soso ko free nkrofuo no wo ton'suom', maa ye'baa ne 'fie. Nkrofuo no baa ahenfie, na ye'bisaa Ohene se, "Aden nti na wo befree yen?" Ohene see, "Me nnipa ne mo, na mo dwane ko tenaa babi; nne na mo aba, nti na me se, mo mmara na me'mma mo nnko bio." Mmoa no ka kyeree Ohene se, "W'aka a, y'ate; na ye'nim se Odomankoma 'bofuo na wabeka nsem nnyina akyere wo nti nnye biribi, ye'ne wo betena; na ye'nim se dee wo'ka yi dee, ankra wo boa; nanso nnye biribi; obofuo na ye'da n'ase. Na ye'ne wo betena; na dee ye'kyire ne se: wo bekyere y'ase, anase wo nkoa biara so bekyere y'ase; enee ye'bebo wo man yi na y'ako." Ebere a Ohene ko free yen no, odunsini no ene ebinom dwaneye. Na odunsini no ko faa ne nwoma koreye; na nkae no dee ye'san baye. Enam se ye'anhu ye'nwoma. Ohene penec mmoa no nhyehyeye no so, na mmoa no ne yen tenaa kama. Na mmarima a ye'wo kurom' ho warce mmoa no mma no bi ne yen woo mma. Na dakoro bi na mmoa no bi ene kurom'fuo no bi e'ko tokwa. Yei na kurom'ni no, ka kyeree aboa no se, "Fa sore ho, aboa te se wo Kokotee fekuo." Okaa sa pe, mmoa nnyina ani bereye, na ye'koo Ohene 'fie ko ka kyeree no se, "Asem a ye'ka kyeree wo, enna aduru ho no, na wo'ye no deen?" Ohene maa ye'ko free nkrofuo a ye'kaa asem no baye. Ohene fweem' fweem', na obuaye se, mmoa no nnyae mma enka, na ye'baye akye, obiara so nkaa bi da nkyeree yen. Na mmoa no see, "Ye'nnitie." Na Ohene no see, "Na mo'nnitie na mo dwene se dee 'barima yi kaye, oboa; mo nnye Nkokotee?" Na mmoa no see, "O! Y'ate." Na mmoa no ne Asuokyifuo no koye. Mmoa no boo kuro no maa no kaa nnipa beye se 'du. Na ye'dwane toaye, maa mmoa no dii bem. Mmoa no tieye, na ye'ka kyeree nkrofuo no se, "Asem dada nnye tienaa, na se mo ne yen betena a, ye'kyi asekyere. Se mo dwen, na se mo beka a, enee mo nkyere yen 'hahan koro a ye'firim'

to the logs." The children went and cut the logs, and brought them. The Head-of-the-village went and told the village blacksmith to beat out iron staples for him. And the blacksmith asked the Head-man, saying, "And all this huge quantity of iron staples, which you say I must beat out, what are you going to do with them?" And he told him the news, how a hunter had gone to the bush, and come back to report that on Monday certain beasts would turn themselves into people, in order to come to his forge to have tools forged. The blacksmith ran off to beat out the iron staples quickly. As soon as the chief had finished laying his hands on the logs and staples, he caused the town-crier to beat the iron gong, saying, "On Monday, be it woman, or be it man, no one must go anywhere." Monday arrived, and in the morning an old woman told the hunter, saying, "Go and grind peppers, and salt, and onions, and the place where the beasts will peel off their skins and lay them down; do you also, when you go there, take the peppers and rub them on, and when the beasts come here, and when we catch them, and should some escape and go to take their skins, and put them on, when the peppers hurt them, and they throw them off, they will become people (again)." The hunter went off and he hid there. And he heard them calling, "Kokotee Asa-moa, Monday has arrived, let us go." So they all came. They peeled off their skins, and put them down there. Now, (one of the Pigs,) who was a doctor of herbs, was among them, and he took his skin and laid it elsewhere. The hunter watched them, and let them go away. He went and took all the skins and rubbed the peppers which they had mashed on them, and took them and put them in the stream, letting the water take them away. That of the Herbalist, however, which he had put aside from the rest, the hunter did not see. The hunter came home, and the Chief also called the people gathered round the blacksmith's forge and made them come to his house. When these people came to the Chief's house, they inquired of the Chief, saying, "Why have you called us?" The Chief said, "You were my men, and you ran away (once) to settle elsewhere; to-day you have come back, that is the reason I say you must come, for I will not permit you to go away any more." The beasts said to the Chief, "What you have said, we have heard; but we know that the Creator's hunter came and told you all about us, but that does not matter, we and you will live together; but we know that what you say is false; nevertheless, that does not matter; we thank that hunter. So we and you will live together; but there is one thing which we taboo, namely, that you disclose our origin, or that any of your subjects should disclose our origin; should that happen, we shall break up this, your tribe, and depart." Now, at the time the Chief went to call them, the medicine man and some others ran away. And the medicine man went to take his skin and he escaped; but the rest turned back. That was because they could not find their skins. The Chief agreed to the conditions laid down by the beasts, and they and the beasts lived happily together. Now the men of the village married some of the beasts' women-folk; they bore children. Now, one day one of the beasts and one of the villagers were fighting with their fists. Thereupon, the villager said to the beast, "Take yourself off from there, an animal like you, who belongs to the Bush-pig company." No sooner had he said so than the eyes of all the beasts became red, and they went to the

baye na yenko." Na nkrofuo no see, "Ye'ntimi nnye sa da. Adee a y'aye ama oman yi aseeye, ye'nnye bi da." Nti ye'faa dawuro boom' se, "Obiara nnkyere 'biara ase, na asekyere ma kuro bo."

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

SEDIE MPANINFUO SE, KETESO ASEM YENKA

YE'SEE 'Nyankonpon Kwame na odoo afuo kakraka, na oduaa nkuruma, gyene, adua, nwiadowa, mmeko ne efere. Afuo no fuye, na akofu nsasono. Na 'Nyame boo 'dawuro se n'afuom' afu, na obiara a obetimi adom' na wantiti no ho, ommera mmefa ne 'ba Abena Nkroma nware. Oyi kor'a, na watiti no ho, na y'ahuro no; na oyi ko, na y'ahuro no; nnipa nnyina koye; y'antimi. Efei na Kwaku Ananse see, "Me dee metimi." Nanso 'Nyankonpon afuo no ewo 'kwan ho, na okwan no so na nkrofuo fa ko di 'gua Fiada biara. Na Ananse, nim sa nti, gye Fiada biara na oko do. Na se odo, na se nkrofuo a e'twam' no ka se, "Agya Ananse, adwuma o!", osee, "Y'Aku o!" Ye'se, "Afuo a obiara ntimi nno yi, na wo'do yi?" Ananse see, "E! oba fua, ne nti na me'bere yi. Ne nsa fua ete se yi." Na eho ye no hen'; na oye sa a, na eho a eye no hen' no adwo no. Obi twam' bio na oma no,—“Adwuma!” na ode ne nsa abo dee eye no hen'. Se ne serem' a, osee, "Oba fua no, ye'see ne sere, se etee ni." Ode sa, na wado awie. Enna oko boo 'Nyankonpon amanee se wado afuo no awie. Nyankonpon bisaa obofuo no se, "Ampa'ra wawie?" Obofuo no see, "E!" 'Nyame bisaa no se, "Otirii ne ho?" Osee, "Dabi, wantiti ne ho." 'Nyame de Abena Nkroma maa Ananse wareye. Anadwo bi, Ananse ne ayeforo ko daye, na ayeforo bisaa no se, "Eyec den na wo dee wo timi doo Agya afuo yie, afuo a obiara ko so ho a, na wasan, na wo dee w'atimi ado?" Enna Ananse se, "Wo gyedi se me ye 'kwasea? Na me do na se obi twam' na se obisa me se, 'Ananse, afuo a obiara ntimi nno yi, na wo'do yi?' Na dee eho ye me hen', na me de me nsa e'bo ho, na me'titi no no, na me ka kyere oya se, wo sere to se ekoo sere, ene ne fe, ene ho nome, nome. Sedie eyoye a me timi me doye no no." Na Abena Nkroma see, "Enee okyena meka akyere Agya se, wo titii wo ho." Ananse ka kyeree no se, "Nka, na yei dee, aketeso'sem." Abena Nkroma see, "Me nnim

Chief's house to tell him, saying, "The possibility about which we told you has now actually come about, so what are you going to do?" The Chief made them go and call the people who had caused the dispute. The Chief looked closely into the matter and gave judgement that the beasts should drop the charge, because (he said) it was a long time since they had come and this, moreover, was the first occasion on which any one had ever said anything to them (about their origin). But the beasts said, "We shall not agree." And the Chief said, "You will not listen, and you think that what this man said is a lie, are you not Bush-pigs?" And the beasts said, "Oh, we have heard." Thereupon the beasts and the Across-the-water people fought. The beasts destroyed the village, until there remained only about ten people. And they begged for mercy and told the beasts that they (the beasts) had right on their side. The beasts listened, and they informed the people, saying, "A case already stated is not difficult to understand, and if you and we are to live together, we taboo all allusion to our origin. If you ever think or mention it (again), then (we will ask you) to point out to us that very thicket whence we came to this place, that we may return thither." And the people said, "We can never do such a thing again. What we have done has caused our tribe to be ruined; we shall never do so again." So they caused a public proclamation to be made, by beating the *odawuro* gong to the effect that no one should ever tell another person's origin, lest the disclosure should cause the town to be ruined. This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

WHY IT IS THE ELDERS SAY WE SHOULD NOT REPEAT SLEEPING-MAT CONFIDENCES

THEY say that (once upon a time) Nyankonpon Kwame, the Sky-god, had cleared a very large plantation, and had planted okros, onions, beans, garden-eggs, peppers, and pumpkins. The weeds in the garden became thick and nettles grew up. The Sky-god then made a proclamation by gong-gong to the effect that his plantation was overgrown with weeds, and that any one who could weed it, without scratching himself, might come forward and take his daughter, Abena Nkroma (i.e. Abena the ninth child) in marriage. This one, when he went (to try), scratched himself (where the nettles tickled), and they hooted at him; that one went and was (also) hooted; all men went (and tried); they failed. Now Kwaku Ananse said, "As for me, I am able." Now the Sky-god's plantation was situated on the side of the path, and that path was the one people used to take, going to the market every Friday. Now the Spider, because he knew this fact, used only to go and clear the weeds every Friday. For when he was hoeing, and the people who were passing by used to greet him with, "Hail to you at your work, Father Spider!", he used to answer, "Thank you, Aku." They continued, "A plantation, which no one has been able to clear, (do you mean to say) you are weeding it?" The Spider would answer, "Ah, it's all because of one girl that I am wearing myself out like this. Her single arm is like

keteso'sem biara na meka." Abena Nkroma yii ne kete ko daa 'dan no fa. Na Ananse ani abere, na oko faa ne sepirowa, na oboo no se:

"Abena Nkroma, yei nnye asem bi.

Ma ye'mfa no aketeso'sem.

Osee, 'Dabi.'

Obi dee aba, na obi dee nam 'kwanm'."

Na Ananse soreye ko daye. Ananse da ho a na osoreye. Osee, "Abena Nkroma." Dinn! Ananse see, "M'anya wo." Ofaa kora ko saa nsuo, na ode beguu Abena Nkroma kete so. Na Ananse ko daye. Oda ho'a, osee, "Ko! Abena Nkroma edeeben ni? W'adwenso kete so; dapafuo, se wo nnye kora; adeekye a, meka akyere nnipa nnyina. S'ampa, nti na obiara ko afuo no ho a, osee, 'Oba a odwenso! me'nno nsasono afuo.'" Enna Abena ka kyeree no se, "Me sere wo gyae ma no nka." Ananse see, "Me'nnyae, na me dee na ebaa kan; wo se wo'ko ka akyere wo 'se; me se gyae; wo se 'dabi'. Nti me so m'nnyae." Na Abena Nkroma see, "Gyae me dee no, na wo so wo dee a me kaye no, megyae, na se w'annyae me dee no a, m'ani bewu." Na Ananse see, "M'ate, se wo pe se yemfa no aketese' sem a, enee asem asa." Ene se mpan'infuo se, "Aketeso'sem yennka." M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.



Ananse weeding the plantation

this." And he would slap and rub his arm where it was tickling him, and when he did so, would get relief from the irritation. Some one else would pass again and hail him at his work; and he would take his hand and slap where the place was that was itching. For example, if his thigh, he would say, "That single girl, they say her thigh is like this" (slapping and rubbing his own). In this manner he finished clearing the plantation. Then he went off to tell the Sky-god how he had finished the weeding of his farm. The Sky-god asked the messenger, saying, "Has he really finished?" The messenger said, "Yes." The Sky-god asked him, "Did he scratch himself?" He said, "No, he did not scratch himself." The Sky-god took Abena Nkroma and gave her to Ananse in marriage. One night Ananse and his bride went to rest, and the bride questioned him, saying, "However was it that you of all people were able to clear father's plantation of weeds, a plantation such that, whosoever went on it, turned back, but which you were able to clear?" Then the Spider said, "Do you suppose that I am a fool? I used to hoe, and when any one passed by, and asked me, saying, 'Ananse, are you clearing this farm which no one else has ever been able to clear,' thereupon, I would slap with my hand any place on my skin that was tickling me, and scratch it, and declare to the person that, for example, your thigh was like the thigh of a buffalo, and that it was beautiful and polished. That is how it came about that I was able to weed it." Thereupon Abena, the ninth child, said, "Then to-morrow I shall tell father that you scratched yourself (after all)." The Spider spoke to her, saying, "You must not mention it, this is a sleeping-mat confidence." Abena, the ninth child, said, "I know nothing whatever about sleeping-mat confidences, and I shall speak." Abena Nkroma took her sleeping-mat away (from beside Ananse) and went and lay down at the other end of the room. Now Ananse's eyes grew red (i.e. sorrowful), and he went and took his musical bow, and he struck (the strings) and sang:

"Abena, the ninth child, this is not a matter about which to quarrel.

Let us treat it as a sleeping-mat confidence.

'No,' she says.

She has a case (against me), (but) some one else has a case which is already walking down the path."

Then the Spider got up, and went and lay down. After Ananse had lain there for some time, then he rose up. He said, "Abena Nkroma"—not a sound (save the noise of the cicada chirping) dinn! Ananse said, "I've got you." He took a little gourd cup and splashed it full with water, and poured it over Abena Nkroma's sleeping-mat. Then Ananse went and lay down. After he had lain down a while, he said, "Ko! Abena Nkroma, whatever is this? Xòu have wet the sleeping-mat, you shameless creature, surely you are not at all nice; when things become visible, I shall tell every one. It was true, then (what they all said), that when any one went to that plantation, he used to say, 'A girl who wets . . . ! I am not going to clear a nettle plantation (for such a person).'" Then Abena said to him, "I implore you, desist, and let the matter drop." The Spider said, "I will not leave it, my case came first; you said you would tell your father; I said, 'Desist'; you said, 'No.' Because of that I will not drop the case." And

SEDIE EYOYE A KWAKU ANANSE OBENYA ASO AWADEE

OBARIMA bi na owoo ho, ye'free no Akwasi Ninkunfuo, na ne yere ne Aso, na ompe se obi behuno Aso, anase obi bekasa no ho. Nti oko kyekyeree akura ne Aso tenaam'. Akura no ase obiara nko' ho. Ono Akwasi Ninkunfuo no ye okerawa. Sa nti onim se, se one no tena kurom' a, obi befa no. Nyankonpon ka kyeree mmerantee se, "Akwasi Ninkunfuo aware Aso da-da-da; one no nnwo 'ba, nti dee obetimi ako fa Aso ne no anyinsen, omfa no." Mmerantee no nnyina boo mmoden se ye'nsa beka no, nanso obiara antimi. Kwaku Ananse wo ho'a, osee, "Metimi m'ako Akwasi Ninkunfuo kurom'." 'Nyame see, "Ampa'ra, wo betimi?" Ananse sec, "Dee me fwefwe, wo de bema me dee a." 'Nyame sec, "Deeben?" Osee, "Atuduro ne aboo." Na 'Nyame de maa no. Na Ananse faa atuduro ne aboo no koo nkura'se se, "Nyankonpon se me mfa atuduro ne aboo yi mmere mo, mma mo nkum nam, na eda a meba ha, mabegye mako." Ode atuduro ne aboo no maa nkura bebre maa no saye. Nkrofuo no nnyina nyaa nam no bi. Dakoro bi Ananse ko boo bede. Ne tenten beye se cha yi ne do. Ananse de koo nkura a wama yen atuduro ne aboo ho ko gyee nam a y'akum no nnyina. Agya Ananse faa nam no ne bede no soaye, na osii Akwasi Ninkunfuo akura 'kwan so. Oduruu Akwasi ne no ye' asuo a ye'nom mu, na wayi nam no bi agum'. Ananse boo mmoden de bede no wuraa Akwasi Ninkunfuo ntwonon'. Na Aso hunoo no. Osee, "Akwasi e, bra befwa biribi a e'ba 'fie ha, na aden?" Ananse sec, "Nyankonpon na o'soma me, na mabere, na me'beda ha." Akwasi Ninkunfuo see, "M'ate, me wura akoo." Aso ka kyeree Ananse se, "Agya 'barima, wo nam no bi na afiri ato ntwonon' no." Ananse sec, "O, wo wo 'kraman bi a, mia no nko fa nwe." Na Aso ko faye de ko maa okunu. Na Ananse sec, "Eno, fa aduane si me so." Aso de bi sii so, na Ananse sec, "Eno, na fufuo na wo'noa, anase eto?" Aso sec, "Fufuo." Ananse sec, "Enee esua; kofa kukuo kesie." Aso ko faa kesie, na Ananse sec, "Bra begye nam." Enee mmoo akesie 'sere aduanan. Osee, "Fa 'yiara ko gum', na se wo wo kukuo kesie a, ankra mema wo awe nam ama wo se atutu." Aso wice aduane no, guu so, de ko sii pon'so sa nsuo sii ho. Na Aso de ne dee koo 'gya ho, na mmarima no ko tenaa pon' ho. Na ye'kaa ye'nsa akyi. Ye'di'a, ye'di'a,

Abena, the ninth child, said, "Leave my case, and your case, too, about which I spoke, I shall drop it; for if you do not leave mine, my eyes will die for shame." Then Ananse said, "I have heard, since you so desire, let it be a sleeping-mat confidence, so the matter ends there." That is how the elders came to say that "Sleeping-mat confidences are not repeated".

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

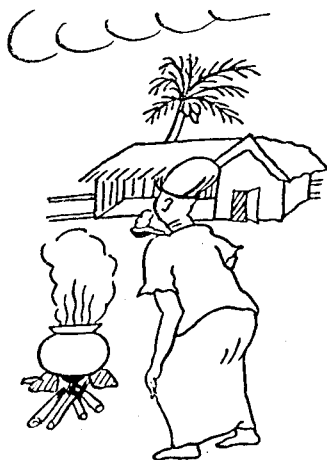
HOW KWAKU ANANSE (THE SPIDER) GOT ASO IN MARRIAGE

THERE once lived a certain man called Akwasi-the-jealous-one and his wife was Aso, and he did not want any one to see Aso or any one to talk to her. So he went and built a small settlement for Aso to live in it. No one ever went into the village. Now he, Akwasi-the-jealous-one, could not beget children. Because of that, if he and his wife lived in town, some one would take her away. Now, the Sky-god told young men, saying, "Akwasi-the-jealous-one has been married to Aso for a very very long time; she has not conceived by him and borne a child, therefore he who is able, let him go and take Aso, and should she conceive by him, let him take her (as his wife)." All the young men tried their best to lay hands on her, but not one was able. Now Kwaku Ananse was there watching these events, (and) he said, "I can go to Akwasi-the-jealous-one's village." The Sky-god said, "Can you really do so?" Ananse said, "If you will give me what I require." The Sky-god said, "What kind of thing?" He said, "Medicine for gun and bullets." And the Sky-god gave him. And Ananse took the powder and bullets to (various) small villages, saying, "The Sky-god has bade me bring powder and bullets to you, and you are to go and kill meat, and on the day I shall return here, I shall take it and depart." He distributed the powder and the bullets among very many small villages, until all were finished. All the villagers got him some meat. On a certain day, Ananse wove a palm-leaf basket. Its length, as it were, was from here to over yonder. Ananse took it to the small villages, where he had distributed the powder and bullets, to receive all the meat which they had killed. Father Ananse took the meat and palm-leaf basket and set it on his head, and set out on the path leading to the Akwasi-the-jealous-one's settlement. When he reached the stream from which Akwasi and his wife drank, he picked out some meat and



Ananse carrying gunpowder to Aso's village

Kwaku Ananse see, "Fufuo yi, nkyene nnim." Akwasi ka kyeree Aso se, "Fa bi bra." Na Ananse see, "Dabi, oba e'didi, wo se sore ko fa nkyene bra, na wo ara sore ko fa bra." Akwasi soreye, na Ananse fwee ne botom' na wasa afaduro de agu fufuo nom'. Efei na ofree Akwasi se, "Bra na nkyene no me de bi baye." Akwasi baye no, Ananse see, "O, me'nni bio, mame." Akwasi e'die, onnim ho fwe; odi'a na o'die. Ye'didi wieye, na Akwasi see, "'Damfo, na ye'ne wo te ha, nso ye'nnim wo din." Ananse see, "Me din de, 'Sore-ko-di-Aso." Akwasi see, "Mate, Aso, w'ate 'Barima yi din?" Aso see, "E, m'ate." Akwasi soreye ko siesiee 'dampon bako kama.



Aso preparing food for Ananse



Ananse putting medicine in the basin of food

Osee, "Sore-ko-di-Aso, wo 'dampon ni, ko da ho." Ananse see, "Nyan-konpon kra dwareni ne me, meda patom'; efiri se eno ne agya woo me, me nnaa 'damponm' da." Akwasi see, "Ehe na wo beda?" Osee, "Ankra meda pato yim', nanso eye sa a, na wo ne wo 'Nyame aye pe, na ekyere se me da 'Nyame patom', me nna obiara patom' nnka ho, na nti 'dampon a wo dam' yi anim' ho na meda." Obarima no yii kete betoo no ho. Akwasi ne ne ye' ko daye, na Ananse so daa ho. Ananse daa ho na wato anim' krokro. Ananse da ho na ofaa ne sepirowa se:

"Akuamoa Ananse, nne ye'beye biribi nne.
Nyame 'ni, Nsia 'ba Ananse,

put it in. Ananse strove hard and brought the palm-leaf basket (full of meat) and passed through the main entrance leading into Akwasi-the-jealous-one's compound. And Aso saw him. She said, "Akwasi e! come and look at something which is coming to the house here, for what can it be?" Ananse said, "It's the Sky-god who is sending me, and I am weary, and I am coming to sleep here." Akwasi-the-jealous-one said, "I have heard my Lord's servant." Aso said to Ananse, "Father man, some of your meat has fallen down at the main entrance to the compound." The Spider said, "Oh, if you happen to have a dog let him go and take it and chew it." So Aso went and got it and gave it to her husband. Then Ananse said, "Mother, set some food (on the fire) for me." Aso put some on, and Ananse said, "Mother, is it *fufuo* that you are cooking or *eto*?" Aso replied, "Fufuo." Ananse said, "Then it is too little; go and fetch a big pot." Aso went and fetched a big one, and Ananse said, "Come and get meat." There were forty hind-quarters of great beasts. He said, "Take these only and put them in, and if you had a pot big enough, I would give you enough meat to chew to make your teeth fall out." Aso finished (preparing) the food, turned it out (of the pot), and placed it on a table, splashed water, and put it beside (the rest of the food). Then Aso took her portion and went and set it down near the fire, and the men went and sat down beside the table. They touched the backs of each other's hands (i.e. eat out of the same dish). All the time they were eating, Kwaku Ananse said, "There is no salt in this *fufuo*." Akwasi said to Aso, "Bring some." But Ananse said, "Not at all, when the woman is eating, you tell her to get up to bring salt, do you yourself go and bring it." Akwasi rose up, and Ananse looked into his bag, and took out a pinch of purgative medicine and put it in the *fufuo*. Then he called Akwasi, saying, "Come, for I had brought some with me." When Akwasi came, Ananse said, "Oh, I shall eat no more, I am full." Akwasi, who suspected nothing, continued eating. When they had finished eating, Akwasi said, "Friend, we and you are sitting here and yet we do not know your name." Ananse replied, "I am called Rise-up-and-make-love-to-Aso." Akwasi said, "I have heard, and you, Aso, have you heard this man's name?" Aso replied, "Yes, I have heard." Akwasi rose up to go and prepare one of the spare bedrooms, and to make all comfortable. He said, "Rise-up-and-make-love-to-Aso, this is your room, go and sleep there." The Spider said, "I am the Soul-washer to the Sky-god, and I sleep in an open veranda room; since mother bore me and father begat me, I have never slept in a closed bedroom." Akwasi said, "Then where, then, will you sleep?" He replied, "Were I to sleep in this open veranda room here, to do so would be to make you equal to the Sky-god, for it would mean that I was sleeping in the Sky-god's open veranda room, since I am never to sleep in any one's open room (except that of a Sky-god), and since that is so, I shall just lie down in front of this closed sleeping-room where you repose." The man took out a sleeping-mat and laid it there for him. Akwasi and his wife went to rest, and Ananse, too, lay down there. Ananse lay there and he slipped in the cross-bar (of the bedroom door). Ananse lay there, and took his musical bow (and sang):
 "Akuamoa Ananse, to-day we shall achieve something to-day.
 Ananse, the child of Nsia, the mother of Nyame, the Sky-god,

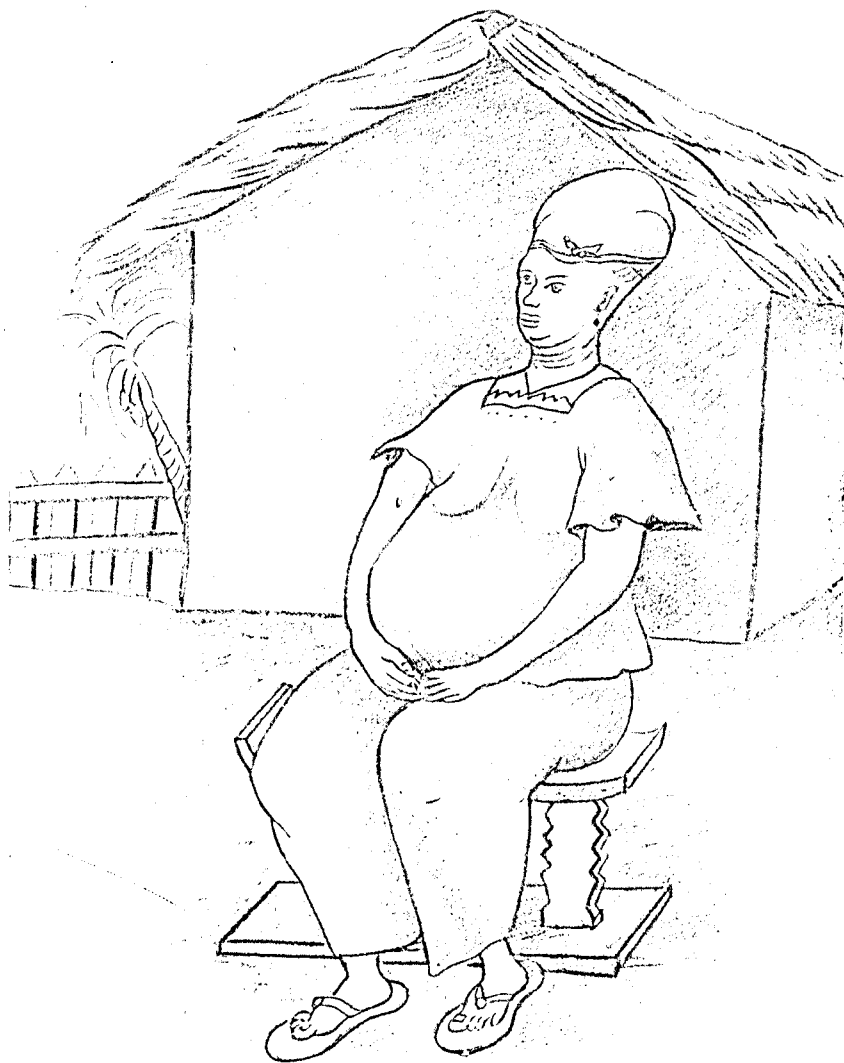
Nne ye'beye biribi nne.

Nyame 'kradware'ni Ananse,

Nne mehunu biribi."

Efei ogyaee sepirewa, na ode too ho na odaye. Oda ho'a, otee se Akwasi Ninkunfuo e'fre no, "Agya 'Barima." Dinn! "Agya 'Barima." Dinn! Akwasi Ninkunfuo o'wu; aduro no aka no, nso ofree "Agya 'Barima". Dinn! Efei dee osee, "Sore-ko-di-Aso." Osee, "M! M! M!" Osee, "Hyini me." Ananse hyiniye, na Akwasi koo babi. Na Ananse sore koo 'dan nom' ho. Osee, "Aso, w'ate dee wo kunu kaye?" Osee, "Osee sen?" Osee, "Osee me nsore mmedi wo." Aso see, "Wo mmoa." Na waye ama no, na wasan abeda. Anadwo no, Akwasi sorce mpen nkron; Ananse soso koo Aso nkyen mpen nkron. Adeekye anopa, Ananse siim' koye. Ebeye asranne mmienue na Aso afu' aye kakraka. Akwasi bisaa no se, "Aden na w'afu' aye se yie, dabere wo yare, na me a me ne wo te ho, me nnwo 'ba." Aso see, "Wo were afi obarima no a obaa ha no a wo kaa se, 'Sore-ko-di-Aso' no, na eye a obefaa me na one me nyem." Akwasi Ninkunfuo see, "Sore ma me mfa wo nko ma no." Ye'koo Nyankonpon kurom'. Na okwanm' Aso ko woye. Ye'duruu Nyame kurom' ko boo Nyame amanee se, "W'akoa bi a wo somaa no a obedaa me 'fie, na wafa Aso ne no anyem." Nyankonpon see, "Me nkoa no nnyina e'bua 'dan, na ko kyere 'nipa koro." Ye'koreye, na Ananse te etire. Aso see, "O'nie." Na Ananse adwane abetena mfin-mfini. Na Aso akyere se, "O'nie." Efei dee Ananse firi soro ho befwee fam'. Eda no so, eye Fiada. Ananse see, "Me dware 'kra na wo de wo nsa akyere me so, na mafwe ase ama ntwuma ayeye me ho." Seisei na nhenkwa ayere Akwasi Ninkunfuo, na watwa 'dwan. Akwasi Ninkunfuo twaa 'dwan no wieye, oka kyeree Nyame se, "Oba yi nie, Ananse mfa no." Ananse faa Aso, na akoda no dee ye'kum no twitwaa ne nam to peye. Ene se ninkuno ebeba manm'.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



“ Akwasi questioned her, saying, ‘ Why has your belly got like this, perhaps you are ill ’ . . . ? ”

To-day we shall achieve something, to-day.
Ananse, the Soul-washer to the Nyame, the Sky-god,
To-day I shall see something."

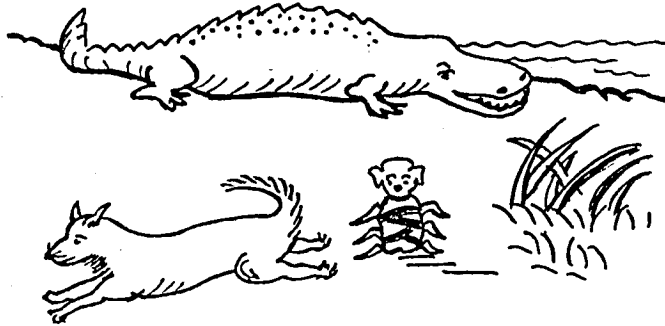
Now, he ceased playing his *sepirewa*, and he laid it aside, and lay down. He slept for some time, when he heard Akwasi-the-jealous-one calling, "Father man."—not a sound in reply (except the chirping of the cicada), dinn! "Father man"—not a sound in reply (except the chirping of the cicada), dinn! Akwasi-the-jealous-one is dying; the medicine has taken effect on him, but he calls, "Father man"—not a sound in reply (except the chirping of the cicada), dinn! At last he said, "Rise-up-and-make-love-to-Aso." The Spider said, "M! M! M!" He, Akwasi, said, "Open (the door) for me." Ananse opened (the door), and Akwasi went somewhere. And the Spider rose up and went into the room there. He said, "Aso, did you not hear what your husband said?" She replied, "What did he say?" He (Ananse) replied, "He said I must rise up and make love to you." Aso said, "You don't lie." And he did it for her, and he went and lay down. That night, Akwasi rose up nine times; the Spider also went nine times to where Aso was. When things became visible, next morning, Ananse set off. It would be about two moons later when Aso's belly became large. Akwasi questioned her, saying, "Why has your belly got like this, perhaps you are ill, for (you know) that I who live with you here, am unable to beget children?" Aso replied, "You forget that man who came here and whom you told to rise up and make love to Aso, well, he took me and I have conceived by him." Akwasi-the-jealous-one said, "Rise up and let me take you to go and give (you) to him." They went to the Sky-god's town. On the way, Aso gave birth. They reached the Sky-god's town, and went and told the Sky-god what had happened, saying, "A subject of yours, whom you sent, slept at my house, and took Aso, and she conceived by him." The Sky-god said, "All my subjects are roofing the huts, go and point out the one you mean." They went off, and the Spider was sitting on a ridge-pole. Aso said, "There he is." And Ananse ran and sat on the middle. And again Aso said, "There he is." Then Ananse fell down from up there (where he was sitting). Now that day was Friday. Ananse said, "I, who wash the Sky-god's soul, you have taken your hand and pointed it at me, so that I have fallen down and got red earth upon me." Immediately the attendants seized hold of Akwasi-the-jealous-one and (made him) sacrifice a sheep. When Akwasi-the-jealous-one had finished sacrificing the sheep, he said to the Sky-god, "Here is the woman, let Ananse take her." So Ananse took Aso, but as for the infant, they killed it, cut it into pieces, and scattered them about. That is how jealousy came among the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

Ye' nse se, nse se o

SEDIE ANANSE NAM NSUO ANI A, ODE MMIRIKA

KWAKU ANANSE na oko ka kyeree Okraman se, "Me pe se me ne wo ko kyekyere akura tenam'." Okraman see, "Me so, me pe sa." Ananse see, "Adae to Kwasiada a, Dwoada ko fa homa, me so meko fa homa na y'ako. Efei so, mefa toa masa nsuo, na wo so eye a, sa bi, na ebi a die ye'bekoro na nsuo nni ho." Ananse saa nsuo no bi; Okraman so de ewoo guu toam'. Ye'koro, ye'duruu kwanm' na y'abere. Ananse see, "Ma ye'nnom ye'nsuo no bi." Okraman see, "Gye me die nom." Ananse de bi kaa n'ano; osee, "E! na yei die efiri', he?" Okraman see, "Ewo me yam'." Ananse see, "Wie!" Ye'te ho e'gye y'ahome no, Ananse sec, "'Kraman ma ye'nii agoro." Okraman sec, "Agoro ben?" Ananse sec,



The Dog threw Ananse down and ran away

"Akyekyere-akyekyere; na kyekyere me kane, na me nso makyekyere wo, na wo te se me'ka se 'Wui!' na w'agya." Okraman see, "Dabi wo kyekyere me kane." Ananse see, "Fa so'ho, opa'nin e'ka asem kyere wo na wo'yi ano?" 'Kraman see, "Enee gyae ma no nka." Ananse see, "Bekyekyere me." 'Kraman faa homa de guu Ananse so kyekyeree no. Na ofaa no soaye se o'ko ton no adi. Ananse tec sa, na omaa osu so se: "Ananse Akuamoa, m'annya aboa pa bi amma no anton me; Na Okraman 'Kwasea yi na o'ko ton me. Me nya hwan gye me ni o? Okwan gye me!" Ananse su'a na o'su. Okraman de no duruu asuo bi so. Se ne Odenkyem

We do not really mean, we do not really mean, (that what we are going to say is true)

WHY ANANSE, THE SPIDER, RUNS WHEN HE IS ON THE SURFACE OF THE WATER

KWAKU ANANSE, the Spider, went and said to Okraman, the Dog, "I would like that I and you go and build a small village in which to reside." The Dog said, "I, too, would like that." Ananse said, "When a Sunday-Adae falls, on the following Monday, go and get a rope-creeper; I, too, will get a rope-creeper and we will set out. Again, I will take a gourd and fill it with water, and you, too, splash some, for perhaps, where we are going, there may not be any water. Ananse splashed some water; the Dog, too, got honey to put in (his) gourd. They were going along, and had reached half-way, when they became tired. Ananse said, "Let us drink some of our water." The Dog said, "Have some of mine to drink." Ananse took some, and touched his mouth; he said, "Oh, where did this come from?" The Dog said, "It is in my belly." The Spider said, "Yes!" As they sat there to get their breath back, Ananse said, "Dog, let us join in play." The Dog said, "What kind of play?" The Spider replied, "The binding-binding game; you bind me first, then I, too, shall bind you, but when you hear me say, 'Wui!' then you leave off." The Dog said, "No, do you tie me up first." The Spider said, "Take yourself off, when your elder is telling you something, do you argue about it?" The Dog said, "Well, let it remain (as you wish)." The Spider said, "Come and tie me up." The Dog took his rope-creeper and bound up the Spider. And he took him up on his head, saying he was going to sell him that he might get something to eat. When Ananse heard that, he raised a lament and said:

"I, Ananse Akuamoa, I have not even got a proper kind of beast to sell me;

Only this fool of a Dog, he is going to sell me.

Whom can I get to save me?

O, Path, save me!"

Ananse could only cry and cry. The Dog carried him until he reached some stream. Now, Odenkyem, the Crocodile, heard the Spider crying. When he came, he asked the Dog what was the matter. The Dog threw

Ananse down, and ran away, and the Crocodile loosed Ananse. And Ananse said, "Father, what kind of thing can I give you to show how grateful I am?" The Crocodile said, "We do not desire anything at all." Ananse said, "If you have children, then to-morrow I shall come and dress their hair for them very becomingly."



The Dog carrying Ananse

atē Ananse su no. Obaye no, na obisaa Okraman amanee. Na Okraman too Ananse twence, na odwane koye, na Odenkyem sance Ananse. Na Ananse see, "Agya edieben na me mfa nna .w'ase?" Odenkyem see, "Ye'mmpe biribiara." Ananse see, "Se wo wo mma a, okyena meba mabe gya yen mpua' kama kama." Odenkyem see, "M'ate." Ananse baa 'fie; osee, "Aso ko pe abe ne gyene, na okyena meko ako kum Odenkyem aba, ama y'adi nkwan." Aso ko pee bi baye, na Ananse see ne sekan na ofufuu 'to, na ode koo asuo nom'. Osee, "Agya Odenkyem Asuoboa me'beyi w'aye o!" Na ofaa eto no de guu nsuo nom'. Odenkyem baye, na ose o'fa eto no adi, na Ananse de 'sekan no atwa no, gya! na anka no; na okoreye. Ananse san baa 'fic. Aso bisaa no se, "Aboa no wo he?" Ananse see, "Fa so'ho; 'nipa firi 'kwan aba, onnyee ne home na wo'bisa n'asem'." Aso see, "M'ahu, w'annya no." Ananse anka fwe. Adeekyeye anopa, Aso se o'ko asuo. Obekoro, Odenkyem na oda kokoo so, na nwanana-pobiri e'bo no. Aso san baa 'fie beka kyeree okunu. Ananse see, "Se w'ahu aduro bi a m'anya; me kum nam a, gye se adeekye na makofa no, na se w'ako hu no a, mo!" Ananse twaa aba de koo asuom' ho ko too Odenkyem. Ode aba kaa no se, "Odenkyem w'awu? Odenkyem w'awu?" na odane danee no. Na Odenkyem da ho komm, onnwuye. Na Ananse se ode ne nsa e'so nom', Odenkyem padiye Ananssem', kua! Ananse, petere! petere! na onyaa 'kwan dwaneye. Ene se Ananse nam nsuom' a na ode mmirika no, na osuro se Odenkyem beba abekyere no bio.

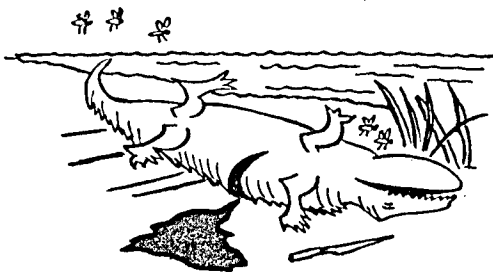
M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

MPAN'INFUO SE, "SE WO NUA O, WO 'KUNU O, ANASE OBIARA
O'YE ADWUMA, NA SE OSERE WO A, BOA NO "

ANANSE ka kyeree Aso se, "Ma yenko ye afuo." Aso see, "Me'nuko." Ananse ako do. Obaye, oka kyeree no se, "Ampa'ra w'anko?" Aso see, "Oba kyiri ado." Ananse see, "Okyena die ma yenko hye afuo no." Aso see, "Oba kyiri afuhyee, na me na me nko mma ogya nhye-

The Crocodile said, "I have heard." Ananse came home; he said, "Aso, go and seek palm-nuts and onions, for to-morrow I am going to kill and bring back a crocodile that we may have a soup stew to eat." Aso went and got some, and the Spider sharpened his knife and mashed *eto*, and took it to the stream. He said, "Father Crocodile, the Water-animal, I am coming to reward you." And he took the pounded yams and put them in the water. The Crocodile came, and he was about to take the pounded yams to eat, when the Spider took his knife and cut at him, *gya!* but he did not get him (properly), and he went off. Ananse returned home. Aso asked him, saying, "Where is that animal?" Ananse said, "Take yourself off; a person comes off a journey, and hasn't even got his breath back, and you begin to bother him with questions." Aso said, "I have seen that you did not get him." Ananse did not say anything. Next morning, very early, Aso said she was going to the stream. When she got there, there was the Crocodile lying on the river bank, and the blue-bottle-flies were buzzing round him. Aso returned home and told her husband. Ananse said, "Now you see how a certain medicine I have, acts; when I kill meat (one day), not until things become visible, the next day, do I go and fetch it, but nevertheless I congratulate you on seeing it." Ananse cut a stick and took it with him to the stream there, and there he came across the Crocodile. He poked at it with the stick, saying, "Crocodile, are you dead? Crocodile, are you dead?" and he turned it over and over. And the Crocodile lay still, but he was not dead. When Ananse was about to take his hand to touch it, the Crocodile suddenly snapped him, *kua!* Ananse struggled, *petere! petere!* and found a way to escape. That is why, when the Spider passes on the water, he hastens along; he is afraid that the Crocodile will come to catch him again.



The Crocodile lying on the river bank

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

THE ELDERS SAY, "BE IT YOUR KINSMAN, OR HUSBAND, OR ANY ONE AT ALL WHO HAS WORK TO DO, IF HE ASK YOU, HELP HIM"

ANANSE, the Spider, said to Aso (his wife), "Let us go and make a garden." Aso said, "I shall not go." Ananse went to clear the ground. When he came back, he said to her, "Is it really true that you will not go (to help me)?" Aso replied, "A woman taboos clearing the ground." Ananse said, "To-morrow let us go and burn the garden weeds." Aso said, "A woman

hye me?" Na Ananse ako na waba. Adeekyeye, osee, "Aso, me sere wo ma yenko gya me ma yenko dua nnooma." Osee, "Me see m'nnko." Ananse see, "M'ahunu amane." Na oko duaa nnooma nnyina kama. Efei ye'wo ho'a, na nnuane no aba. Dakoro bi Aso koo afuom' ho. Obeka kyeree Ananse se, "Kwaku, afuo nom' nnuane aba, na da ben na ye'beko ho?" Ananse see, "Ho! 'Kramoni bi asem a waka akyere me, me nte me ho ase kora." Aso see, "Aden, ka ma me ntie." Ananse see, "Me'ko maba." Ananse koo, afuom' ho, na ogyinaa ho'a, osee, "Me, Kwaku Ananse, wo ho yi, me'betena ho ama oba besia abu me 'kwasea?" Ananse faa 'sekan ne akuma, ne soso tuu amena kakraka. Ofaa afuom' ho nnuane nnyina



Ananse clearing the ground

guum', na osan baa 'fie. Osee, "Aso bera, ma me mmo wo amanee." Aso baye. Osee, "A! Okramoni bi na me ko bisaa me ti; osee, aka nnawotwe na m'awu, nti afuo no me nnkom', wo so nnkom', na me wu a, eho na mo nko sie me. M'abo amena kakraka da ho, na w'asie me mu." Nnawotwe aso; Ananse apatu awu. Nkrofuwo maa Ananse so kosiee no n'afuom' ho. Y'asan aba abe ye ayie fefefe. Aso so aye kuna. Nnawotwe da, ye'die, Aso see, "A! me nkofwe me kunu afuom' e." Aso bekoro; afuo na, dadwa! Aso see, "E! afuo a me kunu aye a m'ani da soo na nkrofuwo abedim' nnooma nnyina." Na osuye na oboo dua se, "Kwaku Ananse 'Saman, w'afuom' nnooma nnyina ya wode gyaa me, na nkrofuwo abedie no." Kwaku Ananse ama so:

"Gyae o! madi m'adee o!

Gyae o! Aso kyiri ado.

Gyae o! madi m'adee o!

Gyae o! Aso kyiri ahyee.

taboos burning garden weeds, and as for me, shall I go for the fire to burn me?" So Ananse went and returned. Next day, when things became visible, he said, "Aso, I beg you, let us go together and plant things." She said, "I said, I would not go." Ananse said, "I have seen misfortune." Then he went and planted everything finely. Now there they were, and the crops came. One day Aso went to the farm there. She came and told Ananse, saying, "Kwaku, the crops have come in the garden, and when shall we go there (to gather them in)?" Ananse said, "Ho! what that Mohammedan fellow said, I can't understand it at all." Aso said, "What's that; speak out that I may understand you." Ananse said, "I am going and returning." Ananse went there to the garden, and there he stood long, and he said (to himself), "I, Kwaku the Spider, here I am, and am I to live and allow this, a mere woman, to make a fool of me?" Ananse took a knife, an axe, and a hoe, and dug a great big hole. He took all the produce in the farm and put it inside, and turned back home. He said, "Aso, come hither, that I may tell you the news." Aso came. He said, "I went to consult a certain Mohammedan fellow about my fortune; he says that there remain eight days for me before I die, so I am not going to the farm any more, nor are you going there any more, and when I die, there will you go and bury me. I have dug a great hole there, and in it you will bury me." Eight days were fulfilled; Ananse pretended to die. The people lifted up the Spider and went and buried him there in his garden. They returned home and made a very fine funeral custom. Aso, too, performed the rites of widowhood. When they were holding the eighth-day funeral ceremony, Aso said, "Ah, let me go and look at my husband's garden." Aso went; there lay the garden, dadwa! Aso said, "Oh, the garden which my husband made and upon which my eyes were resting (to supply me with food), some people have come and eaten up everything in it." Then she wept and uttered a curse (upon them), saying, "(I call on) the ghost of Kwaku Ananse, all the produce in your farm which you left to me, people have come and eaten."



Ananse going to his farm

Kwaku Ananse lifted up (his voice and sang):

"Cease (complaining)! I have only eaten what is my own!

Cease (complaining), Aso taboos clearing weeds.

Cease (complaining), I have only eaten what is my own!

Cease (complaining), Aso taboos burning (the garden weeds).

Gyae o! madi m'adee o!

Gyae o! Aso kyiri odua.

Gyae o! madi m'adee o!"

Efei Aso gyinaa ho'a, na osuro. Okoo 'fie ko free Adanko se ommerra mma yenko tie asem bi a ewo okunu afuom' ho. Adanko ne no siim'. Aso ko duruu afuom' ho, na wa ma so o'su bio:

"Me kunu ne Kwaku Ananse,

Na wawuo agya me afuo.

Na nkrofuo abe fam' aduane adie.

Kwaku Ananse 'saman me koto me sere wo,

Ku yen ma me."

Kwaku Ananse ama so:

"Gyae o! m'adi m'adee o!

Gyae o! Aso kyiri ado,

Gyae o! m'adi m'adee o!

Gyae o! Aso kyiri ahyee,

Gyae o! m'adi m'adee o!

Gyae o! Aso kyiri odua.

Gyae o! m'adi m'adee o! gyae o!

Odoankoma boye, w'ahunu oba a ommoa okunu?

Gyae o! m'adi m'adee, o! gyae o!"

Adanko see, "M'awie tie, na ma yenko 'fie me nko bo wo amanee." One Aso koo 'fie. Adanko see, "Ananse sec, oka kyeree wo se 'ma yenko do'; wo see wo nnko; 'ma yenko hye'; wo see wo nnko; 'ma yenko dua'; wo see wo nnko; nti gyae su na wadi n'adee, na, Odomankoma boye, onhunoo oba a ommoa okunu; nti gyae su na wadi n'adee nnyina." Nti ne se, ye'se, "Obiara o'ye biribi na osere wo a, boa no."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Cease (complaining), I have only eaten what belongs to me!

Cease (complaining), Aso taboos planting.

Cease (complaining), I have only eaten what is my own! "

Thereupon, Aso stood still, and was afraid. She went home and called Adanko, the Hare, to come that he might hear some words which were at her husband's farm there. The Hare and she set off. Aso reached the farm there, and she raised (her voice) again and cried:

"My husband was Kwaku, the Spider,

And he died and left me his farm,

And people came and ate up the food in it.

Ghost of Kwaku, the Spider, I kneel to you, I implore you,

Kill them for me."

Kwaku Ananse lifted up his voice:

"Cease (complaining), I have only eaten what was my own!

Cease (complaining), Aso taboos clearing weeds.

Cease (complaining), I have only eaten what is my own!

Cease (complaining), Aso taboos burning (the garden weeds).

Cease (complaining), I have only eaten what belongs to me!

Cease (complaining), Aso taboos planting.

Cease (complaining), I have only eaten what is my own; cease (complaining)!

Since the Creator made (things), have you seen a woman who doesn't help her husband?

Cease (complaining), I have only eaten what is my own; cease (complaining)!"

The Hare said, "I have finished listening, let us go home that I may tell you what it is all about." He and Aso went home. Hare said, "Ananse said, he told you, saying, 'Let's go and clear a garden'; you said you would not go; 'Let's go and burn (the dry weeds)'; and you said you would not go; 'Let's go and plant'; and you said you would not go; therefore you may stop weeping, for he is eating (only) what is his own, for, since the Creator created, he has not seen a woman who did not help her husband; so cease lamenting (he says), for he has only eaten all that belonged to him." That is why we say, "When any one at all is engaged on any work and he asks you, help him."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE EYOYE A ESONONOM KOO ESEREM'

ESONO na owoo ho, na ose o'pe obi ne no adi akoto-wisie. Mmoa nnyina see ye'ntimi. Kwaku Ananse wo ho na osee, "Me die metimi, na die me'ka akyere woo ne se, se wo na wo be ku me a, gye se wo sie me oboom'." Eson' see, "M'ate, na meba abebo wo nnanson, na wo so wabo me nnanson." Kwaku Ananse ko tuu bayere, na ode guu ogyam' totoye, na oko boo yancee 'kwan ho. Na Ananse sode a, na wafa bayere no afua, na wako sen yancee so. Obefwe se Adowa na o'twam'. Nanso kasa ne ne nyam', na okom kesie bi aba. O'twam' na Ananse ato bayere no atwene okwanm'. Seisei na Adowa afa. Osee, "Agya Ananse, okom a ete se aba, na die wo de e'ba yancee soo ni?" Ananse see, "Aduane nnye na me 'fie kora." Adowa see, "Me ne wo beko akogye bi." Ananse ne no duruu 'fie; oka kyeree Adowa se, "Obarima bi wo ho, na ode aduane bere me anadwo; nti ko da ntwonon' ho, na se oba a obeka se, 'Asikoto,' na wo so w'agye so se, 'Me de me ti me gye.' Na wo ka sa a, ode aduane no bi begu ho, na w'afa." Adowa see, "Me da w'ase, Aku; Agya Ananse pa'a die me nhunoo wo so 'nipa da." Adowa ko daa ntwonon'. Ankye na Esono aba. Osee, "Asikoto." Adowa see, "Me de me ti me gye," na Esono de aka no, pan! na Adowa awu. Esono ko. Adeekyeye anopa, na Ananse faa Adowa de maa Aso yee nkwan maa no. Na Ananse koo Esono ho ko maa no akye. Esono see, "Wo ho ye?" Ananse see, "Me ho ye." Ananse siim' baa ne 'fie. Obefaa bayere no bi, koo yancee so bio. Obefwe se Otwe e'twam' na wato bayere no atwene. Otwe see, "E! Agya Ananse, okom a ete se' aba, na die wo de e'ba yancee soo ni?" Ananse see, "Wo pe bi a, bera ma yenko me 'fie me nko ma wo bi." Otwe ne Ananse koye. Ananse see, "Da ntwonon' ha, na anadwo yi m'akoa de aduane beba, na oduru ha a, ose, 'Asikoto,' wo so ka se, 'Me de me ti me gye'." Otwe see, "Me da'se Aku, wo na wo beye sa." Otwe ko daa ho. Anandwo na Esono baye. Osee, "Asikoto." Otwe see, "Me de me ti me gye." Na ode aka Otwe na oda, kum! Na Esono koye. Adeekyeye anopa, na Ananse faa Otwe maa Aso na, osiim' koo Esono 'fie ko maa no akye. Esono see, "Okuamoa ni, wo ho ye?" Okuamoa see, "Pesee!" Na ye'dii nkommo kakra, na Ananse seree 'kwan baa no 'fie. Efei na Ananse de Oyuo ne 'Wansane,

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW THE ELEPHANTS CAME TO GO OFF TO THE LONG-GRASS-COUNTRY

THERE once was an Elephant, and he said he wanted some one with whom to play the game called "butting heads". All the animals said they were unable (to play this game with the Elephant). Now there was Kwaku Ananse (the Spider), and he said, "As for me, I shall be able, but the condition I stipulate upon with you is that, if you should happen to kill me, then you must bury me anywhere else but in a rock." The Elephant said, "I have heard, and I shall come and strike you for seven days, and you, too, will come and strike me for seven days." Kwaku Ananse went and dug up yams, and he placed them in the fire, to roast them, and he went and made a latrine near a path. Now, whenever Ananse rose up, he took a yam in his hand, and went and squatted down over the latrine. He saw the little Adowa antelope passing. Now words with their left-behinds (i. e. I forgot to mention something), a great famine had come (at the time). As he (the Adowa antelope) passed, the Spider threw down the yam on the path. Immediately the Adowa took it. He said, "Father Spider, a great famine like this has come, and is this what you use when you go to ease yourself?" Ananse replied, "There is no difficulty at all about food at my home." The Adowa said, "I and you shall go and get some." Ananse and he reached the house; he told the Adowa, saying, "There is a certain man, and it is he who brings me food at night; so go and sleep there at the doorway, and when he comes he will say, 'Asikoto!' (and you will bend your head) and reply, 'I take my head to receive it,' and as soon as you have said so, he will take some of the food and place it there, for you to take." The Adowa said, "I thank you, Aku; as for you, Father Ananse, really I have never seen a man like you." The Adowa went and lay down in the entrance to the courtyard. Not long after, the Elephant came. He said, "Asikoto." The Adowa antelope replied, "I take my head to receive it," and the Elephant hit him, pan! and the Adowa antelope has died. The Elephant went off. Early next morning, when things became visible, the Spider took Adowa and gave it to Aso (his wife) to make a soup-stew for him. Ananse now went off to the Elephant to give him morning greetings. The Elephant said, "Are you quite well?" Ananse replied, "I am well." Ananse set off and came to his home. He took another of the yams, and went off again to the latrine. He saw Otwe, the Duyker, passing, and he threw the yam away. The Duyker said, "Oh, Father Ananse, a famine like this has come, and this is what you take with you when going to the latrine?" Ananse replied, "If you want some, come, let us go to my home, that I may go and give you some." The Duyker and Ananse went off. Ananse said, "Lie down here at the entrance to the yard, and this evening my slave will come with food, and when he reaches here, he says, 'Asikoto'; you also say, 'I take my head to receive it.'" The Duyker said, "I thank you, Aku, you (alone) are capable of arranging such things." The Duyker went there to lie down. In the evening the Elephant came. He said, "Asikoto." The Duyker said, "I take my head to receive it." And he

Kokotee Asamoa, ne Otromo, ne Oko aye sa'ra. Efei na Ananse so o'ko bo Esono. Na okoo ton'suom' ko boo saye; na oboo dade-bena bako kaa ho. Anadwo osiim' koo Esono 'fie. Ananse see, "Asikoto!" Esono see, "Me de me ti me gye." Ananse de saye no sii n'apampam', na ode dade-bena boo so pan! pan! na amem. Na Ananse baa ne 'fie. Adeekyeye anopa, Esono ka kyeree ne ye' se, "Me tiri pae me," na ne ye'see, "Nka, yei die eye aniwu, na Ananse mpo w'abo no nnanson, ne tiri ammpae no, na wannwu, na wo na wo'beka yei; na ko ma Ananse akye, sedie na ono so ye no." Esono miaa n'ani koreye; oduruu Ananse ho. Ananse see, "Kantinka, wo ho ye?" Esono see, "O! me ho ye." Ananse see, "Osempa." Ananse ko boo saye no bio. Onwuno dwoye osiim' koo Esono ho. Osee, "Asikoto." Esono see, "Me de me ti me gye." Ananse de saye no de asi ho, na ode dadebena no abo so, pan! pan! Ananse aba ne 'fie. Efei owo ho'a, na obofuo aba se, "Ananse, nana Esononom se me mmerra mmeka nykere wo se, w'adamfo Esono daye a, wansore; nti bera ne bepae 'boom' fa no hyem'." Ananse see, "Dabi, y'anhychye no sa. Ye' see, die obewuo, na obako e'noa no awe." Obofuo no ko boo Esono abusafuo amanee. Ye'see, "Mo nko fa no mmerra seisei." Abofuo no baa Ananse ho, see, "Ye'se bera seisei." Ananse see, "Mo ntwen me." Ananse koo wuram' ko twaa dua, na osenee no dua-nipa; na osenee 'tuo de too ne nsa so, na ode maa Aso se, "Fa di kan ko to babi a ye'se me nko pae boo ho, na wo so gyina ho, na se me ba a, na w'afre me." Aso maa so koye. Ananse so one abofuo no siim' koreye. Ananse duruu Esononom anim', na ye'de aso, ne 'soso, ne akuma, ne 'sekan hyee ne nsam'. Ye'see, "Duom'." Na ye'de Ananse koo oboo kakraka bi ho. Ye'see, "Paem' na bo amena na fa Esono tom'." Ananse koo ho, pe! pe! pe! Ananse wo ho'a, osee, "Yo e!" Osee, "Esononom, mo ate se obi e'fre me." Esononom see, "So'ho, wo 'pe 'kwan adwane." Ananse see, "M'ate," na okoo n'adwuma ho, pe! pe! pe! Na wasan agye so, "Yo e!" Osee, "Obi e'fre me." Nkrofu no see, "Ye'mma wo nnko." Sa, sa, mpen nson. Na efei die ye'see, "Ko tie na bera seisei, na wo dwane a, ye'benya wo." Ananse koo babi a akua'ba no wo. Efei na Ananse di mmirika, kiri! kiri! kiri! Esononom see, "Ananse aden?" Osee, "E! mo nko, na se obofuo bi na ogyina ho; na ose me ntwe me ho, mma no nto 'tuo mmo mo. Sa nti na wafre me afre me se me ntwe me ho." Na Esononom se ye'fwe wuram' ho, ye'befwe se obi na ogyina ho no ampa, na ye'de atu. Ananse

hit the Duyker, and he fell down, (and the sound of his falling was) kum! Then the Elephant went off. Early next morning, when things became visible, then Ananse took the Duyker and gave it to Aso, and set out for the Elephant's house to bid him good morning. The Elephant said, "Here is Okuamoa, are you quite well?" Okuamoa replied, "Perfectly well." Then they conversed for a while, and Ananse begged leave to go, and returned to his home. And now Ananse did the same thing with Oyuo, the black duyker; Wansane, the Bush-buck; Kokotee-Asamoa, the Bush-pig; Otromo, the Bongo; and Oko, the Roan. Now, it was Ananse's turn to go and strike the Elephant. Then he went off to a blacksmith's forge to fashion an iron wedge; and he made an iron hammer to go with it. In the evening, he went to the Elephant's home. Ananse said, "Asikoto." The Elephant said, "I take my head to receive it." The Spider took the iron wedge and placed it on the crown of the Elephant's head, and took the iron hammer and hit it, pan! pan! pan! and it (the wedge) disappeared (into the Elephant's head). Ananse then came home. Early next morning, when things became visible, the Elephant said to his wife, "I have a splitting headache," and his wife said, "Don't talk like that, you ought to be ashamed about it; even Ananse, whom you hit for seven days, did not get a headache, nor has he died, and you talk like this; now be off and give Ananse good morning as he used to do." The Elephant pressed his eyes (i. e. made a great effort), and went off; he got to where Ananse lived. The Spider said, "Powerful hero, are you quite well?" The Elephant replied, "Oh, I am all right." The Spider said, "Really." Ananse went and forged another wedge. When night fell cool, he set out to go to the Elephant there. "Asikoto," he said. The Elephant replied, "I take my head to receive it." Ananse took the wedge, placed it there, and hit it with the iron hammer, pan! pan! pan! Ananse came back to his home. Now there he was, when a messenger arrived and said, "Ananse, the grandfather of all the Elephants says that I must come and inform you that your friend, the Elephant, when he lay down, did not rise up again; so come and open a rock and take him and put him inside." Ananse said, "Not at all, that was not the arrangement we made. We said that if one died, the other should boil him to chew." The messenger went off to give the message to the blood-relations of the (dead) Elephant. They said, "Go and take him and fetch him (here) at once." The messenger came there to the Spider and said, "They say you are to come at once." Ananse said, "You must wait for me." The Spider went to the bush and cut a tree, and carved it into a wooden-man, and he carved out a gun, and put it in its hand, and he gave it to Aso, saying, "Take it, go in front, put it down at the place where they say I must split the rock, and you will also stand there, and when I come, you will call to me." Aso picked up (the wooden figure) and went off. The Spider, too, set off with the messengers. Ananse arrived in front of the Elephants, and they took a hoe, and a crow-bar, and an axe and a knife, and placed them in his hands. They said, "Get on." Then they took the Spider to where there was a certain great rock. They said, "Split it open, dig a hole, and place the (dead) Elephant inside." Spider went to it, pe! pe! pe! (sounded his tools). There Ananse was, when he (suddenly called out) "Yes." He said, "Elephants, do you hear, (it is) as if some

see, "Agya 'bofuo ku yen ma me." Esononom dwaneye; ene eserem'. Na ye'gyaa Esono a wawu no ho, na Ananse faa no ko weye. Ene se Esononom e'beko 'Serem', na nkra kan no Esononom wo kwayem'. M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

"TENA HO NA WO BEHU"

OBA bi ne no 'ba na etenaa ho. Osomaa no a, osee, "Mennko." Ne 'ni see, "Tena ho na wo behu." Da osomaa no a, osee, "Mennko." Na oni ka kyeree no se, "Tena ho na wo behu." Dakoro bi na akoda no see, "Da eno ka kyere me se, 'Tena ho na wo behu'; nne die pa'a, meko pe 'mehu' mafwe." Na osiim'. O'koro, na Pea' aso mpokoa. Pea' no bisaa no se, "Aden nti na obi mma ha, na w'aba ha?" Akoda no see, "Ena na me ne no te ho'a; osee, 'Tena ho na wo behu,' na me see me'bepe'mehu' mafwe." Pea' no see, "Bako ne me nanso ne kesie wo m'anim'." Akoda no siim' bio. O'koro'a, obefwe



The Pea-tree bearing gold nuggets

se Ogyayenten' e'hyia no. Ogyayenten' bisaa no se, "Aden nti na obi mmfa 'kwan yi soo na w'afa soo?" Akoda no see, "Da, ena see, 'Mehu', na me see me'bepe 'Mehu' mafwe." Ogyayenten' see, "Ebi ne me, nanso ko w'anim." Na akoda no siim'. Obekoro, Nsiramma na egu kyemfere so, na e'ba; ohyiaa no. Ogyasirama see, "Aden na obi mma ha na w'aba ha?" Akoda no see, "Me ne eno te ho a, ose, 'Mehu' na me see me'bepe 'Mehu' mafwe." Ogyasirama see, "Bako ne me, nanso ko w'anim', na kesie wo do." Akoda no sii so bio. Okoye na Nko e'tare 'dan. Nko no see, "Yei die ye'benya obi mogya de agu edan yi so." Efei akoda no duruu ho, ye'see, "Aden na obi mmaa ha, na w'aba ha?" Osee, "Eno na da me ne no wo ho a; osee, 'Tena ho na wo behu,' na me see me'bepe 'Mehu' mafwe." Na Nko no soo akoda nom', na ye'twaa ne tiri, na ye'de ne mogya guu

one calls me?" The Elephants said, "Get out, you seek a way to escape." Ananse said, "I have heard." And he went on with his work, pe! pe! pe! Then again he shouted, "Yes." He said, "Some one calls me." The people said, "We will not allow you to go." (It was) thus, thus, seven times. At length they said, "Go and listen (who it is) and return at once, and if you run away, we shall get you." Ananse went off to where Akua's child was. Now Ananse ran (back), kiri! kiri! kiri! (was the sound of his feet). The Elephants said, "Ananse, what is it?" He said, "Oh, you must be off, for surely there is some hunter standing there, and he says I must draw myself a little to one side to allow him to fire his gun and hit you. That is why he has called me, and called me, saying I must stand aside." When the Elephants were about to make search there in the bush, of a truth they saw that some one was standing there, and they fled. Ananse said, "Father hunter, kill them for me." The Elephants fled; it was into the Tall-grass-country, and they left the dead Elephant behind there, and Ananse took it and went and chewed it. That is how Elephants came to go to the Tall-grass-country, for once upon a time Elephants (only) lived in the forest.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

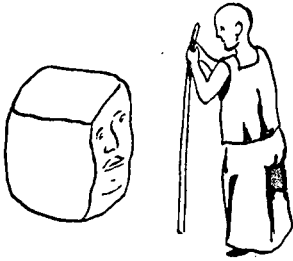
WAIT THERE AND YOU WILL SEE

THERE once lived a certain woman and her child. When she sent her (anywhere), she said, "I shan't go." Her mother used to say, "Wait there and you will see." Always, when she sent her (anywhere), she said, "I shan't go." Then her mother used to say to her, "Wait there and you will see." One day the child said, "Always, mother is saying to me, 'Wait there and you will see'; this very day I am going off to go and search for 'I-will-see', that I may look upon it." So she set out. As she was going along, (there was) a Pea-tree bearing gold nuggets. The Pea-tree asked her, saying, "Why is it that when no one has ever come here, now you have come here?" The child said, "I am living there always with mother; she said, 'Wait there and you will see,' and I said I would come and search for 'I-will-see', that I may look upon it." The Pea-tree said, "I am one of Them, but the greatest of Us is farther on." The child set off again. As she was going along, she saw Long-piece-of-firewood coming to meet her. Long-piece-of-firewood questioned her, saying, "Why, when no one has ever taken this path, now you have passed on it?" The child replied, "Always, mother was saying, 'I will see,' so I said I am coming in search of 'I-will-see', that I may



Long-piece-of-firewood

yawam'; ye'de bi guu edan so. Na Nko no tutu ko sisii dua tenten bi so, na woi ba a, na ode ne dua abo mogya nom' na ne dua aye ko. Nko no



Glowing-Sparks

nnyina de ye'dua boboom', ama ye'de aye nsenkyerenec. Na dakoro bi Nko no bako see o'ko adidi. Na oko too akoda no 'ni. Na oni no bisaa Ako no se, "Me 'ba na me ne no te ho, oye 'kwadwofuo se biribi. Na me sore a, me see ontena ho na obehu, sebe, ne 'kwasea osee o'ko pe 'Mehu' afwe. Nnawotwe ene nne, me nhunoo no na me sere wo, w'ahu no a, fa no bere me." Ako see, "O! obaa ye'kurom', na yen so ye' kum no.

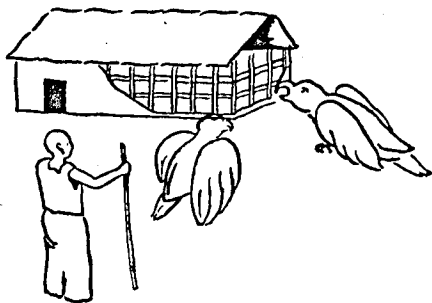
Ne mogya bi na ye'de aye senkyerencee a cwo me to yi. Nti wo' koro yi, ko ka kyere wo nkrofuo nnyina se, obiara ka kyere obi se 'Tena ho na wo behu'a, na wabo no dua.'"

M'anansesem a mctooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



The parrots cut off her head and dipped their tails in her blood

look upon it." Long-piece-of-firewood answered, "I am some of Them, nevertheless go forward." And the child set off again. As she went along, (there was) Glowing-Sparks, and she lay on a piece of broken pot, and she was coming (towards her). She met her. Glowing-Sparks said, "Why, when no one has ever to come here, have you come here?" The child replied, "When mother and I were living there, she says, 'I will see,' so I said I would go in search of 'I-will-see', in order that I might look upon it." Glowing-Sparks said, "I am one of Them, nevertheless go forward, for the greatest (of Us) is there." The child set out once more. As she went, (there were) the Parrots putting swish on a house. The Parrots said, "Now we shall get some one's blood to put on this house." Now when the child reached there, they said, "Why, when no one has ever come here, have you now come here?" She replied, "I live always with mother; she said, 'Wait there and you will see,' so I said I would go in search of 'I-will-see', that I might look upon it." Thereupon the Parrots seized the child, and cut off her head, and they took her blood and poured it in a brass vessel; they took some and put on the house. Then the Parrots flew off and perched on a tall tree, and came one after another and dipped their tails in the blood, and their tails became red. All the Parrots took their tails and dipped them, to be a memento of the occasion. Now, one day, one of the Parrots said he was going to eat. He went and met the child's mother. And the mother asked the Parrot, saying, "My child with whom I lived was as lazy as anything. When I used to rise up, I would say, she must wait there and she would see; she, like a fool, excuse my using the word, said she would go in search of 'I-will-see', that she might look upon it. It is eight days ago to-day and I have not seen her, and I implore you, if you have seen her, bring her to me." The Parrot said, "Oh, she came to our village, and we, too, we killed her. Some of her blood, which we took to make a remembrance of the event, is on this tail of mine. Therefore, when you go (your way), go and tell all your people that if some one says to some one, 'Wait there and you will see,' then he has uttered a curse upon him." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



Parrots putting swish on a building

SE WO'KO BABI, NA WO NUA SE ONE WO BEKO A,
ENE NO NKO

OBA bi woo ho, na wawo mma mmiensa. Akuma a odim' yare doe. Onuanom mpan'infuo ka kyeree ye'ni se, omma yen sika na yenko bata. Akuma no so kaa se, obeko bi. Ye'kaa se, ye'ne no nnko. Ye'ni kaa se, ye'ne no nko. Na ye'ni maa mpan'infuo no asuanu ne suru. Na akoda no soso osua. Adeekyeye, ye'siim'. Mpan'infuo no ko gyaa akoda no. Akoda no siim' kakra kakra koreye. Mpan'infuo no ko hyiaa obarima bi a ode adwene e'ba. Oka kyeree mpan'infuo no se, "Mo nto." Ye'see, "Ko, na wo behyia akoda bi; ma no nto, na ose o'nto a, bo' no ma no nto; na ose o'nto'a fa no san ko ma oni." Akoa no ko hyiaa akoda no ampa. Osee, "Mpan'infuo bi a me hyiaa yen, see wo to adwene yi." Akoda no see, "Yen a ye'de mpàn'infuo anto a, me na me nto?" Akoa no see, "Ye'see w'anto a, me mmo' wo, na me mfa wo nsan nko ma wo 'ni." Akoda no see, "Miehe?" Akoa no see, "Osua!" Na akoda no tuua ka na ogyeye. Okoye kotoo mpan'infuo no kuro bi so. Se y'anoa aduane nso ye'nnya nam ntom'. Akoda no see, "Adwene a me toye nie." Na ye'de too nkwanm'. Ye'wiewe, na mpan'infuo no de adwene no ti maa no. Akoda no se o'bom', obefwe se sika koko na chye'm', na ode boo ne ntama ano. Adeekyeye mpan'infuo no esiim', na ye'ko na ye'kohyiaa obarima bi, na akokonini si ne nnooma so. Ohyiaa mpan'infuo no'a, osee, "Mo nto akokonini." Ye'see "Ko na wo behyia akoda bi, ma no nto, se wanto a, bo' no." Oko hyiaa akoda no ampa. Osee, "Wo nuanom mpan'infuo no see, to akokonini yi, na w'anto a, me mmo' wo, na me mfa wo nko ma wo 'ni." Osee, "Die me wo ni, gye e." Na akoa no soso de akokonini no maa no. Ye'ko duruu kuro bi so. Kuro no nkokonini nnim' kora, na y'abon. Adeekyeye, akoda no akokonini boneye. Odekuro no see, "Akoda, fa akokonini ma me nto." Akoda no see, "Osua ne suru." Odekuro tuua 'ka. Adeekyeye ye'siim' bio. Ye'koro no, mpan'infuo no ko hyiaa obarima bi na ofua 'kra. Osee, "Mo nto 'kra yi." Mpan'infuo no see, "Fa ko na wo be hyia akoda bi; fa ma no nto. Se ose o'nto a, bo' no, na fa no san ko ma oni." Akoa no kohyiaa akoda no. Osee, "Wo mpan'infuo see, wo to 'kra yi, na w'anto a, me mmo' wo na me mfa wo nsan nko ma wo 'ni." Akoda no see, "Miehe?" Akoa

We do not really mean, we do not really mean, (that what we are going to say is true)
IF YOU ARE GOING ANYWHERE, WHEN YOUR KINSMAN SAYS HE
WILL ACCOMPANY YOU, THEN GO ALONG WITH HIM

THERE was once a certain woman, and she bore three children. The youngest among them was suffering from yaws. The eldest of the brothers told their mother to let them have gold dust that they might go trading. The youngest of them also said he would like to go too. They declared that he should not go with them. The mother said that they and he must go. Then their mother gave the elder (sons) gold dust to the value of £5, as well as gold dust to the value of £2, to the younger. When things became visible, they set out. The elders went (in front) and left the child (to follow behind). The child came along slowly. The elder ones met a certain man who was bringing fish. He said to the elders, "Buy!" They answered, "Go on, and you will meet a certain child; make him buy, and should he say he will not buy, beat him, and make him buy; and if he still refuse to buy, take him and return with him to his mother." The fellow went on, and sure enough he met the child. He said, "Some elders, whom I met, said you are to buy this fish." The child said, "Must I buy, when those who are my elders did not buy?" The fellow said, "They say if you will not buy, I must beat you, and must take you back and give you to your mother." The child said, "How much is it?" The fellow said, "An osua's weight of gold dust (i. e. £2)." The child paid for it and received it. He went on, and overtook the elders at a certain village. They have cooked vegetables, but they have not any meat to go with them. The child said, "Here is a fish which I bought." They put it in the soup-stew. When they had finished (cooking), the elders gave him the head of the fish. When the child was about to break it, he saw red gold within, and he tied it up in the edge of his cloth. Next day, when things became visible, the elders set out, and as they went along, they met a man, and a cock rested on the top of the things, which he was carrying. As soon as he came up with the elders, he said, "Buy this cock." They replied, "Go on, and you will meet a child; make him buy it, and if he will not buy, beat him." Of a truth he met the child. He said, "Your elder kinsmen said, you are to buy this cock, and that if you don't buy it, I am to beat you, and take you and go to your mother." He replied, "Here, take what I have." The fellow, on his part, handed him over the cock. They reached a certain village. In the whole village there were no cocks to crow. Next morning, when things became visible, the cock, belonging to the child, crew. The Head-man of the village said, "Child, bring the cock and let me buy it." The child said, "The price is an osua and suru's weight of gold dust (i. e. £3)." The Head-man paid the amount. Next day, when things became clear, they started off again. As they were going along, the elders met a man carrying a cat. He said, "Buy this cat." The elders said, "Take it along, and you will meet a certain child; take and make him buy it. Should he say he will not buy, beat him, and take him back to his mother." The fellow passed on, and met the child. He said, "Your elders say you are to buy this cat, and that if you do not buy, I must beat you and take you back to your mother."

no see, "Osua ne suru." Akoda no tuaa 'ka; na oko too ne mpan'infuo no kuro bi so. Eho 'Dekuro no so, da oda a, na nkura e'we ne nanm'. Akoda no de n'agynamoa koo ho no, okoo Ohene no'fie, na oko kyeree nkura a ewo ho. Odekuro no see, "Onipa a n'agynamoa ni, meto." Akoda no see, "Me de a." Odekuro see, "Miche?" Akoda no see, "Osua ne suru." Odekuro tee sika no guu ne nsam'. Adeekyeye, ye'sii so. Mpan'infuo no e'koro; ye'ko hyiaa akronfuo a, y'ako wia Ohene kakraka bi 'fun'. Akronfuo no see, "Mo nto 'fun' yi." Mpan'infuo no see, "Mo mfa nko, na mo behyia akoda bi; mo mfa mma no nto. Se ose o'nto a, mo mmo' no, na mo mfa no nko ma oni." Akronfuo no koye, na ye'ko hyiaa akoda no; ye'see, "Mpan'infuo no see, 'to 'fun' yi'." Akoda no see, "E! efun' die me nto me nye dien, na me'ntimi me nsoa; me ye no fwe a, e'nnye yie." Akronfuo no see, "Wo mpan'infuo see, w'anto a, ye'mmo' wo na ye'mfa wo nko ma wo 'ni." Akoda no see, "Miche?" Ye'see, "Osua ne suru." Na akoda no tuaa ka faa 'fun' no de too wuram'. Na osiim' ko duruu kuro bi so, na okoo 'fie bim' ko seree aduane. 'Fie wura no see, "Ebi nni ho." Akoda no see, "Nana me sere wo." Ofie wura no see, "Ebi nni ho." Akoda no see, "Nana me sere wo." Ofie wura no see, "Akoda yi dwana me ho aye dien? ye 'Hene awu, y'adi abuada; nnawotwe ne nne; ne 'fun' mpo ye'pe a yenhu." Aberewa bi te ho'a, osee, "Ma no bi." Oba no de aduane ne nam maa no. Akoda no di wieye. Osee, "'Fie wura, Ohene 'fun' no, m'ahu; na nnora me'ba, akronfuo bi de maa me toye, asuanu ne suru." Oba no dii mmirika, yiridi, yiridi! ko boo mpan'infuo amanee. Ye'be faa akoda no koreye, na okokyeree yen 'fun' no. Ye'ko fa baye, na ye'siee no papa. Ye'see, "Yeidie, wo'a na wo'di 'Hene yie." Na akoda no dii 'Hene no. Efei na onuanom mpan'infuo no tee ne nka, na ye'baye, efei na ye'ne no beboo mmusua. Akoda no see, "Mo mfiri ho; me nnim mo, na mo nko." Na omaa ne nkoa pamee yen. Ene se ye'se, "Se wo'ko babi na wo nua kuma se one wo beko a ene no nko."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

The child said, "How much?" The fellow said, "An osua and suru's weight of gold dust" (i. e. £3). The child paid the price; and he went on, and came up with his elders at a certain village. Now the mice used to nibble the feet of the Head-man there whenever he attempted to sleep. When the child took the cat and went there, it went to the chief's house and it caught the mice which were there. The Head-man said, "I will buy this cat from the person to whom it belongs." The child said, "It is mine." The Head-man said, "How much?" The child said, "An osua and suru's weight of gold dust" (i. e. £3). The Head-man picked up the gold dust and put it in his hand. Next day, when things became visible, they set out. The elders were going along; they met thieves, who had stolen the corpse of a certain chief. The thieves said, "You must buy this corpse." The elders said, "Take it, and go on, and you will meet a certain child; him and give him back to his mother." The thieves went on, and they met the child; they said, "The elders say you are to buy this corpse." The child said, "Eh! what should I buy a corpse for, I could not carry it; whatever I do with it, it will not be any good to me." The thieves said, "Your elders said that if you will not buy, we must beat you, and take you, and give you back to your mother." The child said, "How much?" They said, "An osua and suru's weight of gold dust." The child paid the price, took the corpse, and laid it in the bush. Then he set off, and came to a certain village, and went to a certain house to beg for food. The master of the house said, "There is not any." The child said, "Grandfather, I implore you." The master of the house said, "There is none." The child said, "Grandfather, I implore you." The master of the house said, "Why does this child trouble me like this; our Chief is dead, we are fasting; this is the eighth day; but search as we can, we cannot find his corpse." A certain old woman was sitting near by; she said, "Give him some." The woman gave him food and meat. When the child had finished eating, he said, "Master of the house, I have seen the Chief's body; for yesterday as I was coming, some thieves made me buy it for an osua and suru's weight of gold dust." The woman ran off, yiridi, yiridi, yiridi! (was the sound of her running) and told the (village) elders the news. They took the child, and he went and showed them the body. They went and brought it, and buried it properly. They said, "Now you will succeed to the Chief." So the child became Chief. Now, when his elder brothers heard about him, they came, and now claimed blood-relationship with him. The child said, "You may clear out; I don't know you, so be off." And he made his slaves drive them away. That is why we say, "If you are going anywhere, and if your younger brother says he will go with you, go with him." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE EYOYE A, OSEBO NE ADOWA E'BEFA 'YONKOO

OKUROTWIAMANSA na owoo ho, na osee o'pe obi ne no ay'aka. Mmoa nnyina obiara antimi. Adowa te ho'a; osee, "Agya Osebo, me die me ne wo beye aka na wo se sen?" Osebo see, "Die me'pe no no." Na y'aye aka. Osebo twaa abe. Adowa koreye na oko nom nsa no na wabo; ontimi nsore, na wada abe no ase. Anwummere Osebo se o'ko fwe n'adie. Obekoro, Adowa na wanom ne nsa na waboro da ho yi. Osebo see, "Wie, wo a wo se wo ne me beye aka yi. Esono mpo antimi ne me annye aka na w'ahunu amane." Osebo ko twitwaa bere, na oboo bede, na ode Adowa toom'; na ofaa no soaye. O'ba'a, Adowa duruu kwanm' na n'ani so ate. Obefwe se Osebo so no. Adowa fwe soro, na homa bi sa ho. Adowa padiye emu, kua! Kasa ne no nyam', na Adowa ane asi bede nom'. Osebo nnim ho fwe; na ode duruu 'fie. Oka kyeree oni se, "'Kwasea 'pan'in Adowa no, ose one me beye aka no, na me de no aba no; fa abe si gya so." Osebo 'ni ka kyeree ne 'ba se, "Nkwan no aben, na fa no bera na me nku no." Osebo se o'fwe bede nom', fa! Oko na aka ne bini. Osebo see, Eno oko, na aka ne bini; ma yemfa nto nkwanm'. Na ye'de too nkwanm', na ye'wice aduane no; na ye'tenaa ho. Aberewatia boom' tafereye. Osee, "E! Kwadwo, ne bini ni, na ne nam; enee ebe sen atadwe, nti oda he'a, fa no bera?" Na Osebo siim' koo n'abe so. Obekoro, Adowa na awe da ho bio yi. Osebo see, "O! akane no na me gyimiye a, efei dee me'ko 'fie akofa adaka maba." Osebo koo 'fie ko yii ne ntama nnyina guu ho; na ofaa adaka ne safoa baa abe no so. Ofaa adowa too adakam', na otoom', na okukuru soaye. Oduruu 'fie, osee, "Eno me de no aba; hyini dampon ma me mfa no ntom'." Aberewatia hyiniye, na ode no toom'. Na Osebo ka kyeree oni se, "Me'ko Serem' ako pe gyene, ne nkyene, ne wisa maba, na ye'de Adowa aye nkwan adi." Osebo siim' koreye. Adeekyeye, na Aberewatia e'wo abe, na se Adowa de n'ani afa tokurom' ahunu Aberewa. Adowa see, "Nana Aberewa, wo'e mmobo, na mkra wo hinii me a, ankra m'abewo ama wo." Aberewa see, "Wo Adowa, wo bedwane." Adowa see, Aserampon, ne Ta' kese, ne Dwomo, ne Apeya, ne Konkroma, ne Ta' kora, ne Krakye Dente, nku me se, se wo hini me a, me'nnwane. Se wo pe kora a, toto apono nnyinam'. Aberewa see, "M'ate." Ototoo apono nom', na ohinii Adowa.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT OSEBO, THE LEOPARD, AND ADOWA, THE ANTELOPE, BECAME FRIENDS

OKUROTWIAMANSA (He-who-holds-the-nation-in-fear) was living there, and he said he would go in search of some one who would dislike him (and not be afraid to tell him so to his face). Among all the animals, not one was able to do so. Now, the little Adowa Antelope was living there; he said, "Father Leopard, what do you say about me and you becoming (open and confessed) enemies?" Osebo, the Leopard, said, "That is just what I want." So they became (open and confessed) enemies. The Leopard tapped palm-wine. Off went the Antelope, drank the palm-wine, and became drunk; he could not rise up, and he lay underneath the palm-tree. In the cool of the evening, the Leopard said he would go and look at his property. When he went, the Adowa had drank his wine and was lying there drunk. The Leopard said, "Well, you are the one who says that you and I shall be open enemies; why, even Esono, the Elephant, could not be my open enemy, surely you are in for trouble." Off went the Leopard and cut palm-leaves, and he wove a palm-leaf basket, and placed the Antelope in it; and took him, and carried him on his head. As he was coming and when he had reached about half-way, the Antelope became sober. He perceived that the Leopard was carrying him. The Antelope looked up, and a liana was hanging there. The Adowa antelope snatched hold of it. Now speech and its omissions (i. e. I omitted to say something), some droppings of the Antelope were in the palm-leaf basket. The Leopard knew nothing of what was happening; and he carried him (as he thought) home. He said to his mother, "That senior of fools, the Antelope, he said he and I should become confessed enemies, so I have brought him; put palm-nuts on the fire." The mother of the Leopard said to her child, "The (palm-nut) soup is ready, so bring him that I may kill him." When the Leopard looked in the basket (it was) empty. He had gone, and all that remained were his droppings. The Leopard said, "Mother, he has gone, and there remain his droppings; let us take them and put them into the soup." So they put them in the soup, and finished all the (cooking) of the food; and they sat down to it. The little-old-woman put her finger in the soup and licked it. She said, "Oh, Kwadwo (for the Leopard's birthday was a Monday), and this is only his droppings, what would his flesh not have tasted like; it would have been sweeter than tiger-nuts, therefore wherever he may rest, try and bring him." And the Leopard set out for his palm-tree. As he was going, there lay the Adowa, drunk again. The Leopard said, "Oh, the first time if I made a fool of myself, now I shall go home to go and bring a box and return." The Leopard went off home, took all his clothes (out of his box), put them down there, and he went off with the box and key to the palm-tree. He took the Antelope, placed it in the box, locked it, picked it up, and carried it off on his head. When he reached home, he said, "Mother, I have brought him; open the *dampón* (closed sleeping-room) door that I may put him inside." The little-old-woman opened it, and he put him inside. Then the Leopard said to his mother, "I am going off to the Tall-grass-country to seek for

Adowa ba besoo wommam' woo abe no. Aberewatia se o'koto afa adie fam' na Adowa de womma no abo n'atiko, pe! na wawu. Adowa dwaa ne nwoma, na ode duraa ne ho, na otwitwaa ne nam de sii gya so. Ankye na Kwadwo aba. Adowa see, "Aden na w'akyere se yie, m'ahini Adowa m'akum no; ne nam po na esi 'gya soo yi." Osebo see, "Mo a'Peafo!" Ono so de nnooma a ode baye no guu nkwan nom'. Ye'wiee aduane no; ye' ko tenaa ho a ye'die no, Osebo faa dompe. O'bom' a, na aye, pu! pu! Adowa kasa kasaa ne 'fwenem' se, "Wo'ni dompe na wo'bom' no." Osebo see, "Wo se sen?" Adowa see, "Me se, Adowa yi anyin; ne kasaye e'den." Osebo see, "Ampa, me kora me ntimi me mmom'." Na Osebo asa nkwan, feao! feao! Adowa see, "E! wo 'ni tiri ho nkwan na wo'sa no." Osebo see, "Wo se sen?" Adowa see, "Me kaye se, ne bini mpo ni, na ne nam, se w'ahu ne de?" Osebo see, "Mmo so, mmo so, mmo so kora!" Efei die ye'didi wicie. Adowa prapraa 'fie ho; oka kyeree Osebo se, "Me'ko to wira magu sumina so." Osebo see, "Kor'e, na me fa ho ben, me'oba?" Adowa duruu sumina so. Osee, "'Sebo e! 'Sebo e! wo nye 'kwasea, wo nye aboa a, ankra m'akum wo 'ni aye nkwan ama w'adi?" Osebo see, "Meto wo ho?" Adowa see, "Wo betra me." Osebo dii mmirika yiridi! yiridi! na Adowa so de atu, prada! prada! prada! Adowa duruu ne 'fie, na oko wuraa ne danm'. Osiye 'kwan biara nna ho, gye 'kwan fua a ode ato ho. Adowa wuraam' na waka opono atom', bam! Efei Osebo fwefwee'a, onhu okwan kor'a Adowa namm' koye. Osebo siim' na oko free mmoa nnyina se, "Mo mmerra mma yenko kyere Adowa mma me, na 'kwasea a wabu me, gye se mo kye no ma me ansa na m'abo mo amanee." Mmoa nnyina baa Adowa dan ho. Adowa tee se mmoa no'ba na dan ho abekye no, na ofaa mmeko, nkyene, ne gyene na oyam too ho. Efei mmoa no gyina gyinaye. Woi fwe woi anim'. Efei 'Kusie see, "Kwakuo na ne dua wadee, na mo mma no mfo' kane, na yemfa ne dua ho nko 'fie ho." Kwakuo de aka dan no, kra! kra! kra! na wafo'. Ote dan no so, na ose o'bere n'ani ase afwe Adowa, na Adowa faa mmeko a wayam no, de guu n'anom'; na opuu guu Kwakuo ani. Na Kwakuo ate afwe. Mmoa no befwe se biribi wo n'ani ase. Obako kaa bi tafereye. Osee, "Ye! yanom mo mmerra, ade a Kwakuo ako fa aba." Mmoa no nnyina baye. Ye'tafereye, tafereye, tafereye. Ene se Kwakuo ani ase e'beye donko-donko. Efei ye'see, "Koko-tee, wo so nuntun, nuntun! se wo betimi ako 'fie ho." Adowa tee sa, na

onions, and salt, and ground ginger, and bring them, and we shall take the Adowa Antelope and make into a stew that we may eat." The Leopard set out on his journey. Next morning, when things became visible, the little-old-woman was pounding palm-nuts, and when the Antelope put his eyes to a hole (in the door) he saw the old woman. The Duyker said, "Old-woman-grandmother, you are to be pitied; if you would open for me, I would do the pounding for you." The old woman said, "You, Duyker, you will run away." The Duyker replied, "May (the lesser-gods) Aserampon, and Ta' Kese, and Dwomo, and Apeya, and Konkroma, and Ta' Kora, and Krakye Dente, kill me, were I to run away when you open to me. Even if you wish, close all the doors." The old woman said, "I have heard." She closed the doors, and opened (the door of the room where) the Duyker was. The Duyker came, held the pestle, and pounded the palm-nuts. The little-old-woman was about to stoop down to take something from the ground, when the Duyker took the pestle and hit the back of her head, pe! and she died. The Duyker flayed off her skin, and covered himself with it, and cut up her flesh and put it on the fire. Not long after, Kwadwo arrived. The Duyker said, "Why have you delayed so long like this? I have opened (the door) for the Duyker and killed him, here even is his flesh on the fire." The Leopard said, "Well done, Apeafo." He, too, took the things which he had brought, and put them into the soup-stew. They had finished cooking; when they went and sat down to eat it, the Leopard took a bone. When he crunched it, and it went pu! pu! The Duyker mumbled in his nose, saying, "That is your mother's bone you are crunching." The Leopard said, "What's that you say?" The Duyker replied, "I (only) said that this Duyker was rather old; his bones are hard." The Leopard said, "That's so, even I can hardly break them." Now the Leopard scooped the stew into his mouth, making a noise like seao! seao! The Duyker said, "Ah, that's soup-stew made from your mother's head that you are splashing (into your mouth)." The Leopard said, "What's that you say?" The Duyker replied, "I was calling to mind, that even his droppings (we thought were tasty), as for his flesh, have you seen its deliciousness?" The Leopard said, "It is quite, quite, quite unnecessary even to say so." Now, they had finished eating. The Duyker swept up the house there; he said to the Leopard, "I am going to throw the sweepings on to the midden-heap." The Leopard said, "Go, then, what have I to do with it, am I a woman?" The Duyker reached the midden-heap. He said, "Ho there, Leopard! Ho there, Leopard! if you were not a fool, if you were not a beast, would I have killed your mother and made her into a soup-stew for you to eat?" The Leopard said, "Shall I find you (still standing there, if I come to you)?" The Duyker said, "You will even pass me." The Leopard ran, yiridi! yiridi! (was the sound of his feet), and the Duyker, too, began to run, prada! prada! prada! The Duyker reached his home, and disappeared into his room. When he had built (the house), he had not left any way in, with the exception of one way which he had constructed. When the Duyker entered, he shut his door, bam! Now, look as the Leopard would, he did not see the way at all by which the Duyker had passed on going in. The Leopard went off and summoned all the animals, saying, "Come, and let us go and catch the Duyker for me, for such

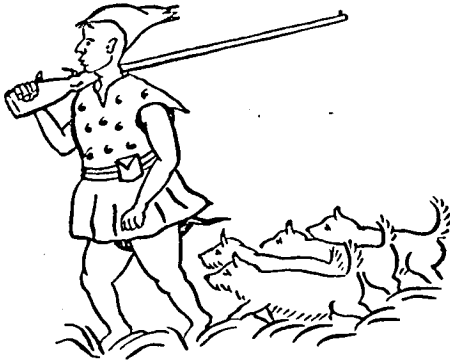
wako se ne sekan, namnamnam. Kokotee, nuntun, nuntun! na n'ano apue afi ofie ho. Na Adowa de sekan no sii Kokotee ano, na o'twa. Kokotee see, "Kokotee Asamoa, o'twa m'ano." Mmoa no gyina akyire, ye'see, "Mo a'Peafo; mia w'ani fa no bera." Kokotee beyi ne tiri; ona n'ano mogya. Mmoa no hunoo se Kokotee Asamoa ano atwa, ye'firii ho, yii! Ene se Kokotee ano e'beye, takasi. Efei mmoa no dwaneye no, Osebo nhuno adie biara a onye. Osee, "Enee me'nnko babiara; aha yi'a na meda na mawu, gye se me kum Adowa." Adowa tee sa no, na ofaa oni nwoma no duraa ne ho, na oforoo dan no sii akyire. Efei na obaa Osebo ho. Osee, "O! Kwadwo, aden na w'afon se yie, Adowa so o'dieben? Ma yenko 'fie nko boa boa ye'ho na y'aba." Ye'siim' koo 'fie. Adowa ka kyeree Osebo se, "Yi w'agyapadie nnyina ma me, na me mfa nsie." Osebo see, "Wo mmoa!" Na oyii ne nnooma nnyina de maa Adowa. Adowa nsa kaa se yie'a pe, na ode sii so ko gyinaa babi. Osee, "Osebo e!" Osee, "Ye 'nua e!" Osee, "Wo nye 'kwasea, nye aboa a, nkra m'akum wo 'ni m'aye nkwan ama w'adi. Efei so m'atoto wo mmerade m'abefa w'agyapadie?" Osebo see, "Meto wo ho?" Adowa see, "Wo betra me." Na Osebo de atu, kiri! kiri! kiri! na Adowa so de atu. Oko wuraa ne 'fie, na ootom', bam! Efei Osebo gyina ho, na ne bo afu; na onyam ne dua, fre! fre! fre! Onhu asem biara a onka. Efei die oka kyeree Adowa se, "Me ka Yaoada se bra ma yenfa 'yonkoo." Adowa see, "Me'mma se wo pe de a, gye se wo ma ye'nom abosom." Osebo see, "Me pene so, na me'ntimi nye wo fwe." Adowa baye bene Osebo nom abosom. Adowa ka kyeree no se, "Nkye me dabi'a da; se wo beto me na fidie ayi me a, sane me." Osebo see, "M'ate." Osebo so see, "Okwan mpo a wo befa soo, me de me nsa medwidwi so ama w'ahuno se, me ne wo nni asem bi'a." Ene se Osebo wo ho yi, onnkyere Adowa. Efei so fidie yi Adowa a, na wako sane no. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

a fool has he made of me, that I cannot even tell you all the news until you have caught him for me." All the animals came there to the Duyker's house. When the Duyker heard that the animals had come to his house there to catch him, he took red peppers, salt, and onions, and ground them, and put them down there. Now all the animals were standing about. This one looked in that one's face. Then Kusie, the Rat, said, "There is Kwakuo, the Monkey, and he has a long tail, so make him climb up first, and we can use his tail and get into the house." Kwakuo, the Monkey, set about it, kra! kra! kra! and up he climbed. He sat on top of the house, but no sooner did he bend down his eyes to look for the Duyker, than the Duyker took the peppers which he had mashed, put them in his mouth, and spat them out into the Monkey's eyes. Then the Monkey let go and fell down. The animals came and saw that something was in his eyes. One touched some of it, and licked his fingers. He said, "Oh, friends, come (and see) what Kwakuo has gone and brought." All the animals came. They licked, and licked, and licked. That is why Kwakuo, the Monkey, has such deep-set eyes. Now they said, "Kokotee (Bush-pig), as for you, you are always digging, nuntun! nuntun! so you will be able to go to the house there." When the Duyker heard that, he went and sharpened his knife, putting on a very sharp edge. The Bush-pig dug and dug, and its snout appeared inside the house there. Then the Duyker took his knife, laid it on the Bush-pig's mouth, and was cutting. The Bush-pig said, "Oh, Bush-pig Asamoa, he is cutting my mouth." The animals who were standing behind him (and could not hear distinctly what he said) said, "Well done, Apeafo; press your eyes, and bring him out." Kokotee, the Bush-pig, withdrew his head; he and his mouth were bloody. When the animals saw that Kokotee Asamoa's, the Bush-pig's, mouth had been cut, they came away from that place, and yii! (was the sound of their stampede). That is how the Bush-pig got a blunt snout. Now, when the beasts had fled, Osebo, the Leopard, did not see what he could do. He declared, "Anyhow, I shall go nowhere else; here I remain for ever, until I die, unless I kill Adowa, the Duyker." When Adowa heard that, then he took the skin of (the Leopard's) mother and wrapped his body in it, and climbed up the house and descended at the back. Then he went there to the Leopard. He said, "Oh, Kwadwo, what has made you thin like this; why distress yourself about a Duyker? Let us go home and set our place in order, and come back." They set out for home. The Duyker said to the Leopard, "Take out all your heirlooms and give them to me, and I shall keep them for you." The Leopard said, "That's not a bad idea." Then he got out all his things and gave them to the Duyker. No sooner had the Duyker laid hands on them, and put them (safely) away, than he went and stood somewhere. He said, "Ho there, Leopard!" He replied, "Yes, brother, yes!" He said, "If you were not a fool, if you were not a beast, could I have killed your mother and made her into a soup-stew for you to eat? Now again I have lured you and taken all your heirlooms." The Leopard said, "Will I encounter you there (if I come)?" The Duyker said, "You will even pass me." Then the Leopard flew (at him), kiri! kiri! kiri! but the Duyker also bounded off. He went and entered his house and shut the door, bam! Now the Leopard stood there, his chest becoming choked;

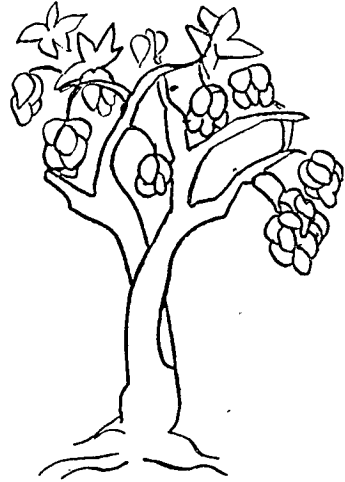
Ye' nse se, nse se o

SE YOYE A NWANSANA KO SI 'KRAMAN-SO A, NA
WABO NO KAM! KAM!

OBOFUO bi na owoo akraman nnan; obako de Ahuahua; obako so de Ntaferentaferere; obako so de Abopo; obako so de Amenekom. Na one n'akraman yee 'ha. Da oko wuram' a, one yen na ekoro. Dakoro bi okoo wuram' na oko hunoo bese dua bi; na aso se yi'a, kyen!



The hunter and his dogs



The kola-tree

Na osan baa 'fie beboo ne yere amanee se, "Bese bi a m'ako hunu, aso se yi'a, kyen!" Ne yere see, "Ko te na wo nim se ye'nnya bese fua mpo nwe, na y'anya bi aton." Obofuo sii 'kwan so, na ogyaa akraman no 'fie koo die bese no wo. Na oforoye tetee bese no bi. Efei otee noho'a se, "Twa! be! kukuru! kukuru! hu! pi!" Sasabonsam anim' ni. Osee, "Hwan na watete me bese yie?" Obofuo see, "Mea!" Sasabonsam see, "Adie a w'aye yi, meku wo scisei." Obofuo see, "Wo beku me de a, ma me mfre m'akraman ansa." Osee, "Fre, na se etia mprensa na y'amma a, enee meku wo." Na obofuo ama so:

"Ahuhuya e hyia me,
Ntaferentaferere e hyia me.

and his tail swished from side to side (making a sound like) fre! fre! fre! He couldn't find a word to say. At length he said to the Duyker, "I speak the forbidden name of Thursday, that you must come, and we shall make friends." The Duyker said, "I shall not come, however much you want, unless you arrange for us to drink the gods." The Leopard said, "I agree, then I shall never be able to do anything to you." The Duyker came to drink the gods with the Leopard. The Duyker said to him, "Never catch me; if you come across me, and if I am caught in a trap, set me free." The Leopard said, "I have heard." And the Leopard also spoke, saying, "Even on the path which you will take, I shall take my hand, and scratch upon it, so that you may perceive that I and you have not any cause of quarrel between us." That is why, when any Leopard is about, he does not catch the Duyker. Moreover, when a trap has caught the Duyker, he (the Leopard) goes and sets him free.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT WHEN NWANSANA, THE FLY, SETTLES ON KRAMAN, THE DOG, HE SNAPS AT IT, KAM! KAM!

A CERTAIN hunter had four dogs; one was called Sniff-sniff; another was called Lick-lick; another was called Tie-in-knots; and another was called Gulp-down. He used to hunt with his dogs. Always, when he went to the bush, he and they went together. One day he went to the bush and he saw a certain kola-tree; it was covered with fruit hanging down in bunches like this. Then he returned home, and told his wife the news, saying, "A certain kola-tree, which I have seen, is covered with fruit hanging down in bunches like this." His wife said, "Go and pick them, for you know we have not even a single kola-nut to chew and none to sell." The Hunter set out on the road, but he left the dogs at home, and he went to where the kola-tree was. Then he climbed it, and picked some of the kola-nuts. Now he heard from over yonder, "Twa! be! kukuru! kukuru! hu! pi!" A Sasabonsam (stood) before him. He said, "Who has plucked my kola-nuts?" The hunter said, "I." The Sasabonsam said, "I shall kill you immediately on account of this thing which you have done." The hunter said, "If you are going to kill me, let me first call my dogs." He said, "Call, but when you have had three attempts to call them and they do not come, then I shall kill you." Then the hunter lifted up (his voice):
"Sniff-sniff, (come and) meet me,
Lick-lick, (come and) meet me,

Abopo e hyia me,
Amenekom' e hyia me.

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!"

Na akraman no tee no 'fie kete kete kete, na ye'de mmirika koo kurotia. Na obofuo ama so bio:

"Ahuhuya e hyia me,
Ntaferentafere e hyia me.

Abopo e hyia me,
Amenekom' e hyia me.

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!

Wai, wai, wai,
Otekyem'!

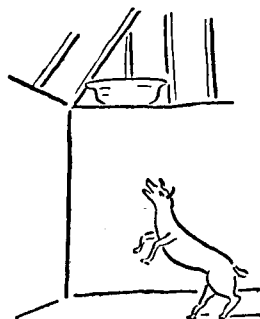
Wai, wai, wai,
Otekyem'!"

Efei na akraman no ate; ye'de mmirika agum' prada! prada! Sasabonsam see, "Fre bio, efei die mprensa no aso." Obofuo maa so dendenden se:

"Ahuhuya e hyia me,
Ntaferentafere e hyia me.

Abopo e hyia me,
Amenekom' e hyia me.

Wai, wai, wai,



" Sniff-sniff "

Tie-in-knots, (come and) meet me,

Gulp-down, (come and) meet me.

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!"

And the dogs at home heard him very, very faintly, and they ran to the outskirts of the town. Then the hunter lifted up (his voice) again:

" Sniff-sniff, (come and) meet me,

Lick-lick, (come and) meet me,

Tie-in-knots, (come and) meet me,

Gulp-down, (come and) meet me.

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!"

Now the dogs have heard; they ran, prada! prada! The Sasabonsam said, " Call again, and that completes the third time." The hunter lifted up (his voice) very loudly:

" Sniff-sniff, (come and) meet me,

Lick-lick, (come and) meet me,

Tie-in-knots, (come and) meet me,

Gulp-down, (come and) meet me.

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!

Wai, wai, wai,

They are long in coming!"

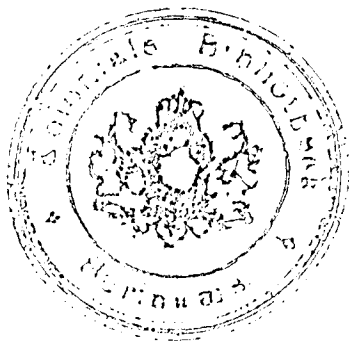
Otekyem'!
 Wai, wai, wai,
 Otekyem'!
 Wai, wai, wai,
 Otekyem'!
 Wai, wai, wai,
 Otekyem'!
 Wai, wai, wai,
 Otekyem'!"

N'ano ansi, na akraman no anim' ni. Obofuo see, "Ahuahua, Sasabonsam ni, huahua no ho." Na Ahuahua huahuaa ne ho. Osee, "Ntaferentaferere, taferetaferere ne ho." Osee, "Abopo, bo no po." Na Abopo abo ne menem' po; na Sasabonsam fwec ho, kum! Na Amenekom' afa no amen'. Obofuo ne akraman no sesaa bese no baa 'fie. Obofuo baye benoaa nkate'kwan ayowa ma, na ode sii akraman no ho; osaa nsuo de sii ho, na okoo ne yere ho ko didiye. Odidi wieye na okoo abonten ko tenaa gyedua'se. Na obofuo akoo nwansana oko hunoo aduane no na wama so asi pata. Akraman no firii abonten baye na okom de yen. Ntaferentaferere ka kyeree nkrofuo no se, "Mo ahunu se adie a y'aye ama ye'wura, aduane mpo ato sese omma yen bi nni, nti mo mma yenko kum no." Ye'see, "Wo mmoa, wo mmoa." Ntaferentaferere koo abonten na wako taferetaferere obofuo ho, na obofuo ne no e'go'; na Ntaferentaferere koye. Na Ahuahua so aba; na ohuahuaa obofuo ho; na o'nso koye. Na Abopo baye'a, na wabo ne menem' po, na Amenekom so aba na wamene no. Efei akraman no baa 'fie; ye'se ye'fwe patom' ho, ye'fwe se nkwan soso ho. Ye'see, "Nwansana, dabere obofuo gyaa yen aduane na w'adie?" Nwansana sec, "Me nhunoye kora." Ahuahua se o'pagya n'ani, ofwe se aduane si ho. Osee, "Agya! y'akum ye'wura kwa, na se aduane a ode sii yen ho ni, na nye 'ko, nye 'nu, Nwansana na ofa ko sii ho." Nwansana firii ho na okoye. Enc se, se 'kraman te ho, na se nwan-sana ko si ne so a, na o'pe no akye no.

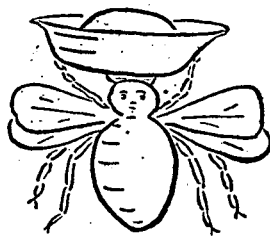
M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



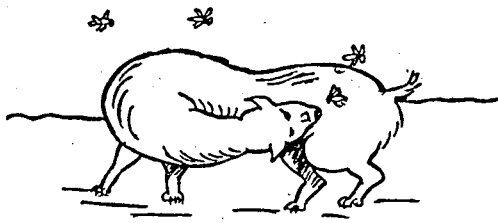
"A Sasabonsam stood before him"



His mouth had not stood still, when the dogs were before him. The hunter said, "Sniff-sniff, here is a Sasabonsam, sniff him." And Sniff-sniff sniffed him. He said, "Lick-lick, lick him over." He said, "Tie-in-knots, tie him in a knot." Tie-in-knots tied his throat in knots; and the Sasabonsam fell down there, kum! Then Gulp-down took him away and gulped him down. The hunter and the dogs gathered up the kola-nuts and brought them home. When the hunter returned, he came and cooked a full dish of ground-nut soup, and set it aside there for the dogs; he splashed water and placed it there, and went off to his wife there to eat. When he had finished eating, he went out on to the street and sat down under a *gyedua* (tree). Now the hunter's slave, Fly, went and saw the food (placed in readiness for the dogs), and he lifted it up and placed it on the ceiling. The dogs came in from the street and they were hungry. Lick-lick said to the others, "You have seen what we have done for our master, but up to now, he has not even given us any food to eat, therefore let us go and kill him." They replied, "You do not lie, you do not lie." Lick-lick went out into the street and licked the hunter's body, and he and the hunter played; and Sniff-sniff came also; and he sniffed the hunter's body; and he also went away. Then no sooner did Tie-in-knots come and tie his throat in knots, than Gulp-down, too, came and gulped him down. Now the dogs returned to the house; they were about to look into the *pato*, when they saw drops of soup there. They said, "Fly, perhaps the hunter left us food and you have eaten it?" Fly said, "I have not seen it anywhere." Sniff-sniff, when he lifted up his eyes, saw the food set there (on the ceiling). He said, "Oh, father! we have killed our master for nothing, for truly there is the food he had set aside for us, and it's neither one, nor is it two, it's the Fly who took it and placed it there." The Fly escaped from there and went off. That is why, when a dog is sitting there, and a fly settles on him, he wants to catch it. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



Fly lifting up the food



The dog wanting to catch a fly

SE YOYE A AKO DUA YEE KO

YE'SE Ohema bi na owoo ho, na wawo ababawa kama. Owoo ho no; ye'de no ma obiara a, ose o'nnware. Da nkrofuo ko ka a, ose, "Dabi." Na aboa Onini wo wuram' babi, na oboo kakraka bi na odam'. Dakoro bi owo hoa, obete se abofuo bi e'twam', na ye'ka sa ababawa no ho asem se ye'de no ma obiara a, ose ompe no. Onini da ho, osee, "Medane me ho aberantee kama, mako ware Ohema 'ba." Ampa'ra na Onini adan ne ho aberantee bi; wofwe no a, ennfwe. Osiim' koo kuro no so. O'koro na o'we bese. Oduruu kuro no kurotia, na Ohema 'ba no ako atamasie aba, na o'hata. Onini too ntasuo, na ako gu Ohema 'ba atofu so. Ohema 'ba see, "Aden na wo de ntasuo agu m'atofu soo!" Onini see, "Wo di bem, Amu." Osee, "Me nnan, 'Amu'." Osee, "Wo di bem Eson." Osee, "Me nnan 'Eson'." Osee, "Wo di bem, me yere." Osee, "Enee m'a ware wo." Ohema 'ba ne Onini siim' koo 'fie. Seisei na Ohema 'ba ko oni ho, osee, "E! e! e! m'ahunu die me pe no." Ohema see, "Po! m'ase no wo he?" Osee, "Me ni, nana." Ohema dwaa Onini, na oka kyeree no se, "Ene wo ye' ntena boko." Onwuno dwoye, oko ne ne yere daye. Sa' nnawotwe. Efei die, osee, "Me yere, meko me kurom' na m'aba." Ne yere see, "Enee me ne wo beko." Onini see, "Dabi." Onini beka, beka; Ohema 'ba antie. Adeekyeye one okunu siim'. Ye'kor'a, na Onini amane afa wuram'. Ohema 'ba see, "Aden, okwan ni?" Onini see, "Wo die mua w'ano, na di m'akyi." One no siim' koye'a, na Onini ako wura oboom'. Ohema 'ba so awuram'. Seisei na Onini adan ne ho aboa; na oka kyeree Ohema 'ba se, "Se me tee ni o, na me danee me ho bewaree woo, na wo te wo 'ni ne wo 'se serem' a, wo se 'Biribi-nni babi'; meku wo; titi me tirim' na kyere dwie ma me; se w'annya bi a, w'aduane asa." Ohema 'ba daa ho, o'titi ape dwie. Efei ye'wo ho'a, Ohema 'ba befwe se Ako na o'twam'. Ohema 'ba se o'bie n'ano aka se, "Agya Ako," na Ako de ne nsa abo n'ano. Ako faa ne 'tuo yee no yie kama, na ode sii ne bo. Onini see, "Titi me tirim'." Ohema 'ba see, "Me'ntiti, m'abere, wo beku me a, ku me." Onini se o'tene ne ti akyere Ohema 'ba, na Ako ama 'tuo no asu, pomm! Ako koo 'boo nom' ko faa Ohema 'ba no ne Onini no koo 'fie ko boo amanee se eyoye a oko hunuu Ohema 'ba ne Onini, na okaa

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT THE PARROT'S TAIL BECAME RED

THEY say there once was a Queen Mother, and that she bore a beautiful girl. There she was; but when they gave her in marriage to any one, she refused to marry. Always when (her) people went and spoke (to her, about marriage), she said, "Certainly not." Now the creature, Onini (the Python), was somewhere in the bush, and he lived in a huge cave. One day when he was there (in his cave) he heard some hunters passing, and they were discussing the subject of the beautiful maiden, how, when she was given to any one in marriage, she said she did not want him. The Python lay there, and he said (to himself), "I shall change myself into a fine young man, and go and marry the Queen Mother's child." Of a truth, the Python turned himself into a youth; to gaze at whom long, was not possible. He set out for the village. As he was going, he was chewing kola-nuts. When he reached the entrance of the town, the Queen Mother's child, who had gone to beat the washing, had returned and was spreading out the clothes to dry. The Python spat, and it fell on the bustle of the Queen Mother's child. The Queen Mother's child said, "Why do you spit on my bustle?" The Python said, "You are the right (in saying so), Amu." She said, "My *nton* salutation is not Amu." He replied, "You are in the right (in saying so), Eson." She said, "My *nton* salutation is not Eson." He replied, "You are right (in saying so), my wife." She said, "Then I have married you." The Queen Mother's child and the Python set off for (her) house. Immediately the Queen Mother's child went there to her mother and said, "Eh! eh! eh! (she was stammering with excitement), I have seen the one I desire." The Queen Mother said, "At last! where is my son-in-law?" He said, "Here I am, grandmother." The Queen Mother shook hands with the Python, and said to him, "May you and your wife live together happily." When evening fell cool, he went to rest with his wife. It was thus for eight days. At length he said, "My wife, I am going to my village but shall return." His wife said, "Then I and you shall go (together)." The Python said, "No." The Python talked and talked (and tried to persuade her not to go), but the Queen Mother's child did not listen (to him). When things became visible, she and her husband set out. As they went along, the Python branched (off the path) and took to the bush. The Queen Mother's child said, "What are you doing, is this the path?" The Python said, "As for you, shut your mouth and follow me." She and he set off, and on they went, and (then at last) the Python disappeared into a cave. The Queen Mother's child also entered. Immediately, the Python transformed himself into a beast; then he addressed the Queen Mother's child, saying, "This is what I really am, for I changed myself in order to marry you, for you used to sit on your mother's and on your father's laps and declare, 'There is nothing anywhere (I fear)'; I shall (now) kill you; scratch my head and catch the lice for me; if you don't get some, you are finished with food." The Queen Mother's child sat beside him, scratching and searching for lice. Now, there they were, when the Queen Mother's child saw a Parrot was passing by. The Queen Mother's child was about to open her

se osiye a okum Onini. Ohema 'ba so boo n'amanee nnyina. Ohema see, "Ako edieben na me mfa nna w'ase?" Ako see, "Nana, me mpe fwe, na me die, ko fa nno." Ohema ko faa nno baye. Osee, "Nana me de me dua e'bo nno yim' na me de aye senkyerencee." Ene se Ako dua e'beye ko. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

KOKOSAKYI (OPETE) KASA KYERE 'BONEKYEREFO A,
OTE NO ABEBUOM'

'BONEKYEREFO na owoo ho, na ye'besee no se n'aberewa awu. 'Bonekyerefo suye, suye, suye, na osiim' kosere seree Kokosakyi, Akoko, Odwan, Okra ne 'Kraman se ye'mma yenko gya no oni ayie. Mmoa no nnyina siim'; na ye'ne no koye. Ye'ko duruye, na y'aye ayie no awie, ato se ye'bedware. Ye'ko ka kyeree 'Bonokyerefo se, "Dware ma yen so ye'nnware bi." 'Bonekyerefo see, "Me, m'aberewa da fam', me nni ada-duanan nna a, me'nnware da." Ne nnamfonom se, "Amanee a y'ahunoni?" Ye'sore da a, na y'ayase e'te, na 'Bonekyerefo so die, ne ho dendenden. Dakoro bi, Kokosakyi see, "A! 'Bonekyerefo no no, me nim no; sese oni amu no na osore ko wee." Anwumere Kokosakyi tuu fa ko sii dua tenten bi so, wo samanpom' ho, obefwe se 'Bonekyerefo na kokota! kokota! Na obaye, na oko amu-kofie so, dwiri! dwiri! na wayi oni amu na oko ho, o'we. Opete si ho. Osee, "'Bonekyerefo, mo! ye'da w'ase mumu aseda." 'Bonekyerefo see, "Me sere wo, yeidie mmo so; asem biara a wo beka akyere me, mete asee mama wo ntem." Opete tuu fa baa 'fie. Ankyere na 'Bonekyerefo baye. Opete ka kyeree ne nnamfonom se, "Nne edan se oboo a, ye'bedidi; efei so ye'beke ye'kurom'." Mmoa no see, "Ampa?" Opete see, "Mo die mo nfwe me ara." Opete see, "Mo mmera mma yenko." Ye'siim' koo 'Bonekyerefo 'fie. Opete see, "'Bonekyerefo, tie ma me nse wo, nne die ye'pe se ye'didie, na wo so didi, na efei so ye'be ko ye'kurom' nne, na wo se sen?" 'Bonekyerefo see, "Me pene so, medidi ama mo adidi bi." Seisei na 'Bonekyerefo ako kyere adwan mmiensa de abo nkonhama de ama ne nnamfonom

mouth to say, "Father Parrot," when the Parrot put his hand on his mouth. The Parrot took his gun, made it all ready, and placed (the butt) on his chest. The Python said, "Scratch my head." The Queen Mother's child said, "I am weary of scratching it; if you must kill me, then kill me." The Python was on the point of raising up his head to seize the Queen Mother's child, when the Parrot made the gun to cry out, pomm! The Parrot went into the cave to get the Queen Mother's child and the Python to take them home to give the news how it came about that he had seen the Queen Mother's child and the Python, and he told them the way he had killed the Python. The Queen Mother's child, too, gave all her version of the story. The Queen Mother said, "Parrot, what must I take to thank you?" The Parrot said, "Grandmother, I don't want anything, for myself I only want some palm-oil." The Queen Mother went and brought palm-oil. He said, "Grandmother, I am taking my tail and dipping it in this palm-oil, and thus make it a symbol (of this adventure)." That is how a Parrot's tail became red. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

WHEN KOKOSAKYI, THE VULTURE, SPEAKS IN ALLEGORIES TO BONEKYEREF, THE HYENA, HE UNDERSTANDS HIM

BONEKYEREF, the Hyena, was living there, and they told him that his old mother had died. The Hyena wept, and wept, and wept, and set off to beg Kokosakyi, the Vulture; Akoko, the Hen; Odwan, the Sheep; Okra the Cat; and Kraman, the Dog, that they should accompany him to his mother's funeral. All the animals started out; and they and he went off. When they arrived, they completed the funeral custom, and there only remained that they should purify themselves by bathing. They went and said to the Hyena, "Bathe, that we also may bathe ourselves." The Hyena replied, "As for me, my old mother lies in the ground, and I will never purify myself until the forty-day funeral celebration has been held." His friends said, "This is a serious matter we have seen" (for it meant they, too, must fast for forty days). Every day they rose up, and their bellies were torn (with hunger), but as for the Hyena, he retained complete strength. Now, one day the Vulture said, "Ah, that Hyena, I know him; at this very time he has risen up and gone to chew his mother's corpse." When the evening fell cool, Kokosakyi, the Vulture, flew away (and the sound of his wings was) *fa*, and he perched on a tall tree that was there in the thicket of the ghosts, and there he saw the Hyena strutting about. And he came, and went to the grave-mound, scratching, scratching, and he took out his mother's corpse, and went and chewed it. The Vulture perched there. He said, "Hyena, congratulations, we give you thanks, but it is scoffing thanks." The Hyena said, "I implore you, as for this, don't mention it (to any one); whatever you say to me, I will understand your meaning and act immediately." The Vulture flew off, *fa* (was

adi, na ono so adi bi. Na ne nnamfonom siim' koo ye'kurom'. Ene se ye'de yee kasa 'bebua se, "Kokosakyi kasa kyere 'Bonekyerefo a, ote no abebuom'."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



Hyena chewing the corpse of his mother

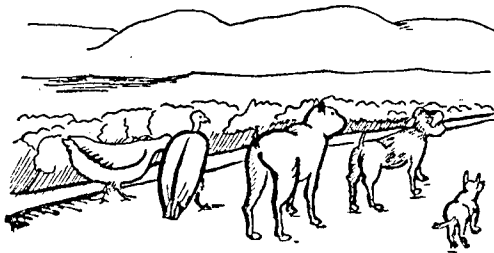
Ye' nse se, nse se o

OBARIMA WO HO A, NKA SE ME YERE WOI NA
ME PE NO YIE

OBEREKUO, ne Onwam, ne Okusie na ye'waree oban'koro. Na sa obarima no, Okusie na wahye no yeyere; na Oberekua ne Onwam die, onnfweawe yen papa bi'a. Osore ko abonten ko hunu adie a e'fe a, na wato abere Aduku. Anni nnanu, anni nnansa, na ye'kunu no 'yadee kaa no maa no wuye. Ebere a owuye na n'abusuaafuo free akunafuo no se, "Mo mmesu." Oberekua baye na omaa so:

the sound of his wings), and came home. Not long after, the Hyena arrived. The Vulture said to his friends, "To-day, even if it turns out as hard as a stone to achieve, we shall eat; besides that, we shall go to our village." The animals said, "Really?" The Vulture replied, "You may look to me to arrange it." The Vulture said, "Come, let us go." They set out and went to the Hyena's house. The Vulture said, "Hyena, listen and let me tell you, to-day we wish to eat, and you, too, are going to eat; besides that we shall go to our village to-day, and what have you got to say?" The Hyena said, "I agree, I shall eat, that you, too, may eat." Immediately the Hyena went and caught three sheep, with which to tie up their hunger, and gave them to his friends to eat, and he, too, partook of some. Then his friends set out and returned home. That is why we have a saying, "When the Vulture speaks in allegories to the Hyena, he understands its hidden meaning."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



All the animals started out

We do not really mean, we do not really mean, (that what we are going to say is true)

NO MAN SHOULD SAY, "THIS IS THE WIFE WHOM
I LOVE BEST"

OBEREKUO, Wild-pigeon, and Onwam, Hornbill, and Okusie, Rat, were all married to one man. Now that man made Okusie, Rat, his favourite wife; and Oberekuo, Wild-pigeon, and Hornbill, as for them, he didn't look after them at all well. When he used to rise up and go out on the street and see anything nice, then he bought it and brought it to Adueku (which is another name for Okusie). Now it wasn't two days, and it wasn't three days, when a sickness touched their husband so that he died. When he died, his kinsmen called the widows, saying, "You must come and weep." Wild-pigeon came and lifted up (her voice):

"Du du, du du du du :

Du du!

Du du, du du du du!

Akuno awu e,

Du du!

Me'nnidie da,

Du du!

Na ma to Akuno.

Du du!"

Nku'mafuo see, "W'aye adie, w'aye adie; Onwam nso bra." Onwam baye na omaa so:

"Kya, kya, na me kuno awu o!

Kya, kya.

Na me kuno awu o,

Kya, kya.

Akuno awu e.

Kya, kya.

Me'nnidi a' da!

Kya, kya.

Na mato Akuno.

Kya, kya."

Nku'mafuo see, "W'aye adie, w'aye adie, Onwam; Okusie bra, na wo ne wo kunu na adi die e'de, die e'de." Okusie see, "Mo nnwan me ho." Na obaye; na omaa so:

"Sankuroro Dampofu!

Nsankuroro.

Me nini nye na,

Sankuroro Dampofu.

W'awu a, w'awu!

Sankuroro."

Na owieye, na obiara de yee ne ho afutuo se, "Oman yim' obiara nnka se, 'Me yere woi na me yeyere no no.'" Na efiri Okusie su a osuye ntiara. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

" Du du, du du du du !

Du du !

Du du, du du du du !

Husband is dead,

Du du !

I shall never eat again,

Du du !

Until I meet my husband.

Du du ! "

The (late) husband's sisters said, " You have done something, you have done something (worthy of praise) ; you too, Onwam, come (hither)." Onwam came, and raised (her song of sorrow) :

" Kya, kya, for my husband is dead !

Kya, kya.

For my husband is dead,

Kya, kya.

Husband is dead.

Kya, kya.

I shall never eat again !

Kya, kya.

Until I meet (my) husband.

Kya, kya."

The (late) husband's sisters said, " Onwam, you have done something, you have done something (worthy of commendation) ; Okusie, come (hither), for you and your husband have eaten something of much sweetness." Okusie said, " Oh, don't bother me so." And she came and lifted up (her voice) :

" Sankuroro Dampofo !

Nsankuroro.

As for me, husbands are not hard to find,

Sankuroro Dampofo.

If he is dead, he is dead !

Sankuroro."

Now she finished, and every one took it as a lesson for himself, that, " In this tribe no one should say, ' This wife is my favourite wife.' " (The saying) owes its origin to Okusie's (mock) lamentation.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE YOYE A KAKA NE NNOMA BAA 'MANM'

YE'SE kuro kakra bi na ewoo ho, na Anoma bi soree da a, na waba na wabepaepae nkrofuo no mmogye. Na Ananse tee sa'sem yi, na osiim' koo kuro nom'. Oko duruu kuro nom', na oka kyeree kurom' hofoo se, "Aden nti na kuro kakraka te se yi, na emu nnipa nnyina mo mmogye awaewae?" Odekuro a owo kuro nom' see, "Agya, anoma ketewa bi, a'se die owia e'gyina no, na waba na wabekye yen, na wawaewae yen mmogye." Kwaku Ananse see, "Yei, m'ampene so, na me die meku no." Odekuro see, "E! kuro mu yi antimi anye fwe, na wo kontekoro na wo beye dien?" Ananse see, "Mo nfwe me sekan yi, seisei me se a, me de betwa ne ti se yi'a, bam!" Owia ginyaye, na Anoma no abesi dua so, na wama so: "E, e mmogye, mmogye e,

E!

Mmogye me kor'o,

E!

Mmogye m'aba o!"

Na Ananse so ama so:

"Mmogye ne se e,

E!

Mmogye ne 'se podwe e,

E!

Ne 'se, ne 'se e,

E!

Ne 'se m'aba o!

E, ne 'se."

Na Anoma no abegyina nkwantia. Osee, "Hwan na nne wagye me soo na o'di m'atem, mapaepae kurom' 'hafuo nnyina mmogye, obiara ankasa?"

Na wasan ama so:

"E, e mmogye, mmogye e,

E!

Mmogye me kor'o,

E!

Mmogye m'aba o!"

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW TOOTHACHE AND BIRDS CAME INTO THE TRIBE

THEY say that there was once a very large town, and that a certain bird used to rise up every day in order to come and strip off the people's jaws. Now Ananse, the Spider, heard about this matter, and he set out to go to that town. When he reached the town, he said to the townsfolk, "Why in a huge town like this, have all the jaws of all the people in it been detached?" The Head-man of the town said, "Father, a certain quite small bird, when the sun stands still like this (pointing upwards), came and seized us, and detached our jaws." Kwaku Ananse, the Spider, said, "As for this, I do not agree to such a thing, and I shall myself kill it." The Head-man of the village said, "Oh, this town was helpless, and you, a neck standing all alone, what can you do?" Ananse said, "Look at this, my knife; as soon as I have sharpened it, I shall cut off its head like this, bam!" When the sun stood still (i. e. at midday) the Bird came and perched on a tree, and lifted up (its voice):

"E, e, jaws, jaws, e,

E!

Jaws, I am going,

E!

Jaws, I have come, o!"

And the Spider lifted up (his voice):

"Jaws, his father, e,

E!

Jaws, his father,

E!

His father, his father,

E!

His father, I have come, o!

E! his father."

Then the Bird came and stood at the end of the street. He said, "Whose voice is that, that answers me back, and abuses my ancestors? I have split off all the jaws of the people of the village, not one is able to speak." And again he lifted up (his voice):

"E, e, jaws, jaws, e,

E!

Jaws, I am going,

E!

Jaws, I have come, o!"

And Ananse replied:

"Jaws, his father, e,

E!

Jaws, his father,

E!

His father, his father,



Na Ananse see :

“ Mmogye ne 'se e,

E!

Mmogye ne 'se podwe e,

E!

Ne se, ne se e,

E!

Ne se m'aba o!

E, ne 'se.”

Na Kwaku Ananse abetena n'aboboano. Na kasa ne nyam', na kuromhofuo nnyina adwane agyae Ananse. Na Anoma no atu aba Kwaku Ananse aboboano; na Kwaku Ananse adwane ako danm' na waka aserene agu ano, na anoma no ama so:

“ E, e mmogye, mmogye e,

E!

Mmogye me kor'o,

E!

Mmogye m'aba o!”

Na Kwaku Ananse adwane ako hye adidi pekyiem', na wama so komm:

“ Mmogye ne 'se e,

E!

Mmogye ne 'se podwe e,

E!

Ne 'se, ne 'se e,

E!

Ne 'se m'aba o!

E, ne 'se.”

Anoma no se o'foro 'dan ako bie adidi pekyie no so, akyere Ananse, na Kwaku Ananse de sekan atwa ne ti, bam! Na Anoma no ne sin atu ko Mpoano. Kwaku Ananse faa mmogye mmogye a eyan Anoma no, de guu ho; na ode Anoma no ti too so; na oko free nkrofuo no se, “ Mo mmera na makum Anoma no.” Ye'sec, “ E! Kwaku Ananse no no, okontomponi, sese oboa.” Ye'sec, “ Mo nyi oba nyansafuo bako na onkofwe.” Nyansafuo no ko tee babi fwee, na ohunoo aboa no ti se eda ho, na okoye, osee, “ Yanom mo mmera na Kwaku Ananse mmoa.” Nkrofuo no nnyina baye. Oyi ma

E!

His father, I have come, o!

E, his father."

Then Kwaku Ananse came and sat at the entrance (of his house). Now words and their left-behinds (i. e. I forgot to say) that all the people of the town had fled and left Ananse. And the Bird flew and came to the entrance of Kwaku Ananse's (house); and Kwaku Ananse fled and entered his room, and dropped the matting (across the doorway), and the Bird lifted up (its voice):

"E, e, jaws, jaws, e,

E!

Jaws, I am going,

E!"

Now Kwaku Ananse ran away and entered a calabash used for eating, and raised (his voice) very softly:

"Jaws, his father, e,

E!

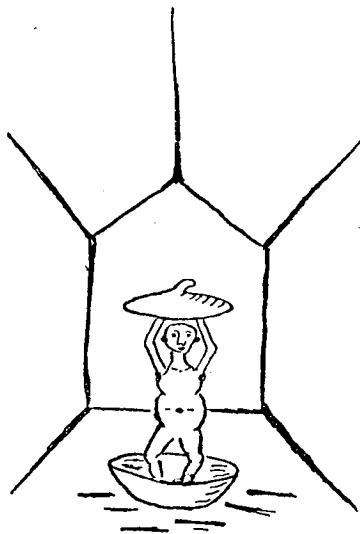
Jaws, his father,

E!

His father, I have come, o!

E! his father."

Now the Bird was about to climb into the room to go and uncover the calabash used for eating, in order to catch Ananse, but Kwaku Ananse took his knife and cut off its head, bam! and half of the Bird flew away to the Edge-of-the-sea-country. Kwaku, the Spider, took the jaws that were hanging on the Bird, and put them down there; and he placed the Bird's head on top; and he went off to call the townsfolk, saying, "You may come, for I have killed that Bird." They said, "Oh, that's Kwaku Ananse, he is a well-known liar, perhaps he is not speaking the truth." They said, "Choose one sensible child to go and see." The sensible one went and hid somewhere, and looked, and he saw that the creature's head lay there, and he went and said, "Come, friends, for Kwaku Ananse has not lied." All the people came. Now this one, when he took up his jaw, stuck it on. But you, who did not get your own, went and took that of your friend; that's why you get ill with toothache. Now, as for that Bird, they went and fetched it from the Edge-of-the-sea-country, and they cut it



Ananse hiding in the calabash

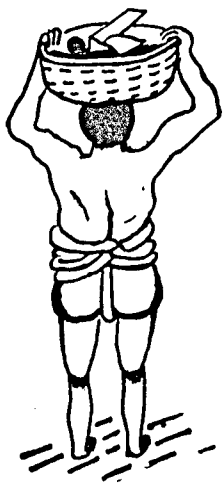
n'abogye so a, na ode ahye. Na wo a w'annya wo die na wo ko faa wo yonko die; ene se ya na wo yare kaka. Na Anoma no so ye'ko faa ne sin Mpoano, na ye'twitwaam' nkete nkete, na ye'to peye. Ene se nnoma ebeba manm' bebre.

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

SE YOYE A ESONO 'TO YEE KETEWA

KWAKU ANANSE na okom kesie bi baye, na oko see Esono se, "Agya Esono, ma yenko abayere." Esono see, "Duom! ma yenko." Kwaku Ananse ne no sii so. Nanso kane no, na Esono 'to kakraka; na se Kwaku Ananse se one no e'fa ha a, na Esono 'to atoa homa, na ye'nyia 'kwan nko da. Na Kwaku Ananse fwe ha, na oka kyeree Esono se, "Ma me ntwitwa wo 'to yi bi se ye'benya 'kwan ako ntem'tem." Esono see, "Twitwa ma ye'nfwe." Na Ananse atwitwa ne 'to nam nkenten ma mmie-nsa. Ananse se asoa. Oka kyeree Esono se, "Me de'kosi 'fie na m'aba." Ananse duruu 'fie; osee, "Aso, Esono 'kwasea pan'in na m'ako twitwa ne 'to nam nnyina." Aso see, "Mo a'Peafo." Seisei yi, na Ananse ne no mma, ne no ye' atoto aponom', na Ananse ama Ntikuma dono bako, Tikonokono bako, Afudotwedotwe so bako. Ankye na obi apem Ananse pono, pan! pan! pan! Na Ananse ne no mma ama so:

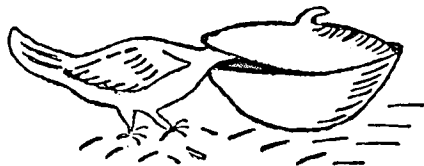


Ananse going home with the meat

"Hwane na opem me pono?
Hwane na opem me pono?
Denkye denkye denkye den!"
Na Esono 'ba ama so:
"Nye me Agya Esono 'ba?
Nye me Agya Esono 'ba?
Denkye denkye denkye den!"
Na Ananse ama so:
"Wo'pe dien?
Wo'pe dien?"

into very small pieces, and scattered them about. That is how so many birds came among the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).



Ananse cutting off the head of the bird

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT THE ELEPHANT'S BOTTOM BECAME SMALL

THERE once came a great hunger, and Kwaku Ananse went to Esono, the Elephant, and said, "Father Elephant, let us go (and search for) wild yams." The Elephant said, "Come along, let us go." He and Kwaku, the Spider, set off. Now, up to then, the Elephant had a huge behind; and as he and Kwaku Ananse were about to pass there, the Elephant's bottom would become entangled in the creepers, so that they could never get along. Then Kwaku Ananse looked long (at him), and he addressed the Elephant, saying, "Let me slice off some of your behind, that we may be able to get along quickly." The Elephant said, "Slice away and let us see (if it does any good)." So the Spider sliced flesh, three full baskets of meat, off his behind. Ananse put it on his head. He said to the Elephant, "I shall take this and set it down at my home and return." Ananse arrived home; he said, "Aso (his wife), I have deceived an Elephant who is the elder of fools, and cut all the meat off his bottom." Aso replied, "Congratulations, Apeafo." There and then, Ananse and his children and his wife shut the door, and Ananse gave Ntikuma (his son) one *dono* drum, Tikonokono one, and Afudotwedotwe one also. Soon after, some one beat upon Ananse's door, pan! pan! pan! Thereupon Ananse and his children lifted up (their voices) and sang:

"Who beats upon my door?"

Denkye denkye denkye den!"

Na Esono 'ba ama so:

"Me'begye m'agya 'to nam!

Me'begye m'agya 'to nam!

Denkye denkye denkye den!"

Na Ananse ama so:

"W'agya 'to nam esene odwannam de!

Denkye denkye denkye den!

M'atwa bi m'awe!

M'atwa bi m'akye!

Denkye denkye denkye den!

Gon! gon! gon! gon! gon!"

Na Esono 'ba asa, asa, asa, na oko. Okoreye na ose bisaa no se, "Enam no wo he?" Osee, "Me koye na Ananse nni ho." Esono mma 'du nnyina ako Ananse 'fie. Ye'ko ba, na ye'se bisaa yen a, ye'see, "Me koye na onni ho."

Na se Ananse agoro no, se oma so a, na nkoda no asa, asa, asa, na ye'were afi' ye'se soma no. Na Kantinka see, "Me ara meko gye m'adie." Oduruu

Ananse pono ano, na ode ne ti apem mu, pan! pan! pan! na Ananse ama so:

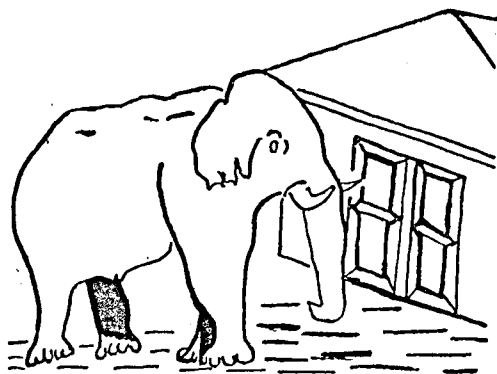
"Hwane na opem me pono?

Hwane na opem me pono?

Denkye denkye denkye den!"

Na Esono ama so:

"Nye me Agya Esono?"



The elephant at Ananse's door

Nye me Agya Esono?"

Na Ananse ama so:

"Wo pe be'?"

Wo pe be'?"

Denkye denkye denkye den!"

Na Esono ama so:

"Me'begye me 'to nam!

Me'begye me 'to nam!

Denkye denkye denkye den!"

Na Ananse ama so:

"Wo 'to nam esene odwannam de!

Who beats upon my door?
 Denkye, denkye, denkye, den! "
 Then the Elephant's child (who has been sent by his father) took up the refrain:
 " Is it not I, the Elephant's child?
 Is it not I, the Elephant's child?
 Denkye, denkye, denkye, den! "
 And Ananse lifted up (his voice):
 " What do you want?
 What do you want?
 Denkye, denkye, denkye, den! "
 And the Elephant's child raised (his voice):
 " I am coming for the meat off father's behind!
 I am coming for the meat off father's behind!
 Denkye, denkye, denkye, den! "
 And Ananse raised (his voice):
 " The meat off your father's behind is sweeter than the flesh of a sheep!
 Denkye, denkye, denkye, den!
 I have cut some, to chew!
 I have cut some, to give it away!
 Denkye, denkye, denkye, den!
 Gon! gon! gon! gon! gon!"
 And the Elephant's child danced, and danced, and danced, and went away. When he went (home), his father asked him, " Where is the meat? " He replied, "Ananse was not there, when I went." All the ten children of the Elephant went to the Spider's house. When they had been and returned, their father asked them (about it); they said, " When I went, he was not there." But what really happened was that as soon as Ananse started up the dance music, the children of the Elephant danced, and danced, and danced away, and forgot all about the errand on which their father had sent them. Now the great one said, " I myself shall go and take what belongs to me." He arrived in front of Ananse's door, and took his head and beat against it, pan! pan! pan! and the Spider took up (the refrain):
 " Who beats upon my door?
 Who beats upon my door?
 Denkye, denkye, denkye, den! "
 Then the Elephant lifted up (his voice):
 " Is it not I, Father Elephant?
 Is it not I, Father Elephant?"
 And Ananse raised (his voice):
 " What do you want?
 What do you want?
 Denkye, denkye, denkye, den! "
 And the Elephant lifted up (his voice):
 " I am coming for the meat off my bottom!
 I am coming for the meat off my bottom!
 Denkye, denkye, denkye, den! "

M'atwa bi m'awe!

M'atwa bi m'ake!

Kon! kon! kon! kon! kon!"

Agya Esono asa, asa, asa. Efei die osee, "Ananse bra!" Ananse see, "Me mmera mma wo ntiatia me so nku me?" Esono see, "Wo ba a, me'nye wo fwe, na kama me de me 'to ato agoro." Ananse firii baye, na ogoroye, goroye, goroye, goroye maa 'Sono saye, saye, saye; na Esono siim' koye. Ene se Esono 'to ketekete; na agoro na ode toye ntira; ekane no na ennte sa. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

SE YOYE AS AKORAFUO NNSO BOKYIA KORO

YE'SE akorafuo mmieniu na ewoo ho; obako wo 'ba, obako so nni bi. Ye'mmieniu te 'fi ko'; ye'so 'gya koro. Dakoro bi, die owo 'ba no siim' se o'ko atamasie, na o'koro no, ode ne 'ba no maa ne kora se, "Ye! die, me'nnkye, nti gye akoda yi; se wo fwe na se 'bosuo hane a, fa no betom', na se owia ano ye den a, ma no so koto onwunom'." Okorafuo see, "M'ate." Osiim' koye, na 'bosuo haneye, na ode akoda no ko toom'. Na oba no ko tenaa 'gya ho; e'noa n'aduan. Efei na owia abo, na akoda no dam'. Na owia no abo dendenden, na akoda no ama so:

"Agya ye'Animosuo,

Sienima.

Ena anse wo se?

Sienima.

'Bosuo bebo ntem,

Sienima.

Adwoa Ananewa,

Sienima.

Me'ye m'anane o.

Sienima.

Korororodo,

Sienima.

And Ananse raised (his voice) :

"The meat off your bottom is sweeter than the flesh of the sheep!

I cut some to chew!

I cut some to give away!

Kon! kon! kon! kon! kon!"

Father Elephant danced, and danced, and danced. Then he said, "Spider, come here." The Spider said, "Must I come for you to trample upon me and kill me?" The Elephant said, "If you come, I won't do anything to you, and if such a thing is possible, we will consider that I have purchased this dance with my bottom." The Spider came out and played, and played, and played, and played, causing the Elephant to dance, and dance, and dance; then the Elephant went away. That is why the Elephant's bottom is so very small; it is because of the dance which he purchased; long ago it was not like that.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT CO-WIVES DO NOT USE

THE SAME HEARTH-STONES

THEY say that there once lived two co-wives; one of them had a child, while the other had not any. The two of them lived in one house; they shared a common cooking-hearth. One day, the one who had a child, set off, saying she was going to beat the (family) washing, and as she was going, she took her child and gave it to her co-wife, saying, "I will not be long about this (washing), so take this infant; when you see the morning sun shining through the mists, place her in it, but when the sun becomes strong, lift her up and put her in the shade." The co-wife said, "I have heard." She set out, and the morning sun shone through the mists, and she took the child and laid her in it. Then the woman went and sat by the fire; she was cooking her food. Now, the sun beat down, and the child lay in it. And the sun beat down very strongly, and the child lifted up (her voice and sang) :

"Father's wife (called) Tears-in-her-eyes,

Sienima.

Did not mother say?

Sienima.

The morning sun quickly dispels the mists,

Sienima.

Adwoa, the fourth child,

Sienima.

I am about to melt.

Sienima.

Korororodo,

Korororodo,
Sienima."

Na akoda nsa benkum anane, na wama so:

"Agya ye'Animosuo,

Sienima.

Ena anse wo se?

Sienima.

'Bosuo bebo ntem,

Sienima.

Adwoa Ananewa,

Sienima.

Me'ye m'anane o.

Sienima.

Korororodo,

Sienima.

Korororodo,

Sienima."

Na akoda no nsa nifa anane; na wama so:

"Agya ye'Animosuo,

Sienima.

Ena anse wo se?

Sienima.

'Bosuo bebo ntem,

Sienima.

Adwoa Ananewa,

Sienima.

Me'ye m'anane o.

Sienima.

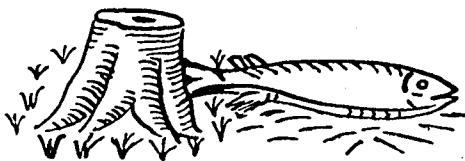
Korororodo,

Sienima.

Korororodo,

Sienima."

Na oba no amua n'ano. Na preko die ose o'twa n'ani afwe akoda no, na akoda no adanc adwene. Oba no maa no so, de no ko hyee nkwanm'; na ovice aduane no. Ofaa aduane no bi sii akoda no 'ni ho, pataso. Ankye



The child turned into a fish



The fished child used for soup

Sienima.

Korororodo,

Sienima."

And the child's left hand melted; and she took up (the refrain):

"Father's wife (called) Tears-in-her-eyes,

Sienima.

Did not mother say?

Sienima.

The morning sun quickly dispels the mists,

Sienima.

Adwoa, the fourth child,

Sienima.

I am about to melt.

Sienima.

Korororodo,

Sienima.

Korororodo,

Sienima."

And the child's right hand melted, and she lifted up (her voice):

"Father's wife (called) Tears-in-her-eyes,

Sienima.

Did not mother say?

Sienima.

The morning sun quickly dispels the mists,

Sienima.

Adwoa, the fourth child,

Sienima.

I am about to melt.

Sienima.

Korororodo,

Sienima.

Korororodo,

Sienima."

But the woman kept her mouth shut. Now, all at once she was going to cast her eyes and look at the child, but the child had turned into a fish. The woman lifted her up, and put her into the soup-stew; and she finished her cooking. She took some of the food and set it down on the ceiling of the room belonging to the child's mother. Not long after, the mother of the child came back from beating the washing. She said, "Where is my child?" The woman said, "I took her and gave her to (her) father, so go and take down your food from the ceiling there, and eat." The woman went and removed the food; she uncovered the food and said, "Wherever did you get this fresh fish?" She replied, "When you went to beat the washing, I bought it." The woman was eating; while she was still eating she said, "Where is my child?" Her co-wife replied, "I have told you that she is with (her) father there." The woman finished eating, and went off to her

na akoda no 'ni fi atamasie baye. Osee, "Me 'ba no wo he?" Oba no see, "Me de no akoma ose, na koyi w'aduane pata so ho didi." Oba no ko yii aduane no; obiee aduane no so, osee, "Adwene mono yi die wo nyaa no 'he?" Osee, "Wo koo atamasie na me toye." Oba no o'didi; o'di'a, osee, "Me 'ba wo he?" Ne kora see, "M'aka akyere wo se owo ose ho." Oba no didi wieye, okoo ne kunu ho se, "Fa me 'ba ma me, na me nhunoo no nne." Ose see, "Me nnhunoo no." Oba no see, "Aden na mo'ye me mmofra mmofra dwantire?" Oba no baa ne kora ho; oka kyeree no se, "Me mpe sa, aden na me nnye abofra, na mo'goro me ho?" Ne kora no see, "Wo gyedi se meko fa sika 'he, na me de ato adwene a wo be diye no? Na wo 'ba, 'bosuo haneye na me de no toom'; owia boye ose, memmeyo no, na m'ammua no; me fweye na wadan adwene; na me nso me de no noaa aduane; na amanee no no." Akoda no 'ni see, "Me ka ntam kesie, efiri nne e'koro yi, so wo gya, ma me so me nso me die." Ene se akorafuo mmienu te 'fie a, woi nko ne no bukyia, woi nko ne no bukyia. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

Ye' nse se, nse se o

SE 'YOYE A ABOSOM BAA WIASE

OBA bi na owoo ho; wawo mma dubako; na da osoree na onooa aduane a, na nkoda no adi no nnyina. Ye'ni no 'nnya bi nni. Na ofwe ha, na osiim' koo afuom' ko ka kyeree Onyina se, "Mesoma me mma dubako ama y'aba w'ase ha abetete efere; na se ye'ba a, yi wo mman dubako ku me mma no." Onyina see, "M'ate, na meyo mama wo." Ena no siim' koo 'fie; oka kyeree ne mma no se, "Monko afuom', Onyina no ase ho; efere wo ho, mo nko tete mmara." Nkoda no siim' koroye. Ye'ko duruu Onyina no ho. 'Duko see, "Eko gyina; Eno gyina; Esa gyina; Enan gyina; Enum gyina; Nsia gyina; Nson gyina; Nwotwe gyina; Nkron gyina; 'Du gyina; me ara 'Duko m'agyina." 'Duko ka kyeree yen se, "Monnim ade koro a, nti, ena see yenko te efere?" Onuanom see, "Dabi." Osee, "Waka akyere Onyina yi se, ye'ko ho'a, onyi mmian mmobo yen; nti mo nnyina, mo ntwitwa mma, na mo ntoto mmobo Onyina yim'." Ye'twitwaa

husband there, and said, "Give me my child, for I have hardly seen her to-day." The father said, "I have not seen her." The woman said, "Oh, why are you all playing (game of) children's sheep's heads with me?" The woman came back to her co-wife; she said to her, "I don't want such-like; why, seeing I am not a child, do you make sport of me?" Her co-wife said, "Where did you suppose I should get money from to buy the fish you have just come and eaten? As for your child, when the morning sun shone through the mists, I placed her in it; when the sun drove away the mists, she asked me to come and remove her, but I kept my mouth shut; when I looked at her (next) she had turned into a fish, so I took her and cooked her for food; that is the news." The child's mother said, "I speak the great forbidden word, that from to-day and henceforth, light your own hearth-fire and let me, too, light mine." That is why when two co-wives live in one house, this one has her own cooking-stones, and that one has her own cooking-stones.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW ABOSOM, THE LESSER-GODS, CAME INTO THE WORLD

THERE once was a certain woman; she bore eleven children; and every day when she got up and cooked food, the children ate it all. Their mother did not get any to eat. Now she pondered long, and went off to the plantation and informed the Silk-cotton tree, saying, "I shall send my eleven children to come beneath you here to pluck pumpkins; and when they come, pluck off eleven of your branches and kill those children of mine." The Silk-cotton tree said, "I have heard, and I shall do it for you." The mother set off and went home; she said to her children, "You must go to the plantation, beneath the Silk-cotton tree; there are pumpkins there, go and pick them and come (back)." The children set off. They went and reached the Silk-cotton tree. Number Eleven said, "Number One, stand still; Number Two, stand still; Number Three, stand still; Number Four, stand still; Number Five, stand still; Number Six, stand still; Number Seven, stand still; Number Eight, stand still; Number Nine, stand still; Number Ten, stand still; and I myself, Number Eleven, I have stood still." Number Eleven then addressed them, saying, "Do you not know the sole reason why mother said we must go and pick pumpkins?" His brothers said, "No." He said, "She has told this Silk-cotton tree, that when we go there, it must pluck branches and beat us; therefore all of you cut sticks, and throw them against this Silk-cotton tree." They cut the sticks, and threw them against the Silk-cotton tree, pim! pen! pim! pen! (was the sound they made). The Silk-cotton tree supposed that the children had come. He took off eleven of his branches, and let them fall to the ground. Little Number Eleven said, "You have seen, had we gone on there, the Silk-cotton tree would have killed us." They picked up the pumpkins and took them to their mother. She cooked them; oh! at once the children had eaten (all). Their mother said, "Ah! as for this matter,

nnua no, na ye'toto boboo Onyina nom', pim! pen! pim! pen! Onyina see, nkoda no aba. Oyii ne mman dubako de guu fam'. Akokoa 'Duko see, "Mo ahu se ye'koreye a, nkra Onyina akunkun yen." Ye'ko tete eferi no de ko maa ye'ni. Onoaye, o! seisei na nkoda no adi. Ye'ni see, "E! asem yi die, me'ntimi me nnsom', nti me de nkoda yi beko ma Nyankonpon." Adeekyeye, oko boo Nyankonpon amanee se, "Nkoda bi a m'awo yen, me pe se me didi a, mennya bi nni; okom na e'ku me; nti me sere wo, nkoda no ma yenko fa yen mmera, na ku yen, se menya biribi m'adi." Nyankonpon see, "Ampa?" Oba no see, "Me tirim' fita na me de'ka." Nyankonpon yii abofuo, na ye'ko tuu amena kakraka, boo mpentowa guum'; oko faa owo, ne osebo de yen guu amena nom', na okataa so. Na efei abofuo no kofree nkoda no. Ye'duruu die amena no wo pe, 'Duko see, "Eko gyina; Eno gyina; Esa gyina; Enan gyina; Enum gyina; Nsia gyina; Nson gyina; Nwotwe gyina; Nkron gyina; 'Du gyina; me ara akokoa 'Duko m'agyina; mo mfa ha; mo mmfa ho." Onuanom see, "Aden na 'kwantempon da ho, na ye'nko fa wuram'?" Na nso ye'koro nnyina, na mma purowa fuafua yen. 'Duko see, "Mo nto mma yim' bako nto 'kwan yi so." Ye'to twenee ho, na abu agum' yiriri! 'Duko see, "Se mo ahu, ye'faa ho a, nkra yen nnyina awuwu." Nkrofu faa 'kwatikwan, koo Nyankonpon ho. Nyankonpon ama y'abobo mmena de nkonwa asisi so, na se nkoda no betenatena so a, y'akofwefwe mmena nom'. Nkoda no duruu Nyankonpon anim'. Nyankonpon see, "Nkonwa na esisi ho no, mo ntenatena so." Na 'Duko see, "Yen ne hwane na ye'betimi atenatena nkonwa fefe a etete se so, nti Nana, ye'tenatena nkyenkyen ha yi'a." Efei Nyankonpon fwee nkoda no; osee, "Nkoda yi mesoma yen Owuo kurom'." Adeekyeye ofree nkoda no; osee, "Mo nko Owuo ho nkogyegye sika tasen, ne sika dua', sika asratoa, ne sika sraboba, ne sika 'mena." 'Duko see, "Ye'wura ene wo, babiara a wo besoma yen, ye'beko." Nyankonpon see, "Mo nkor'e." Nkoda no siim' koo Owuo kurom'. Ye'duruu ho; Owuo see, "Aden na obi mma ha na mo aba ha?" Ye'see, "Ye'nenam na y'aba ha." Owuo see, "Osempa!" Owuo nso ne mma 'du; onoara ka ho ma no ye dubako. Adeesaye, na Owuo kyee nkoda no bako bako maa ne mma, na ono so ne 'Duko ko daye. Adeesaye, na Owuo ato ne se ko se ode'ko kyere 'Duko. 'Duko see, "Owuo, me nnaye." Owuo see, "Daben na wo beda?" 'Duko see, "Se wo de sika tasen maa me nom bi a, nkra m'ada." Na Owuo ako fa abre no. Eyee kakra na Owuo

I cannot bear it, so I shall take these children and give them to the Sky-god." Next morning, when things became visible, she went and told the Sky-god all about it, saying, "Some children, to whom I have given birth, when I wish to eat, I can't get something to eat (because they eat so fast and so much); hunger is killing me; therefore I implore you, let the children be brought and killed, so that I may get something to eat." The Sky-god said, "Is that really the case?" The woman said, "I am speaking with a head, the inside of which is white." The Sky-god picked out messengers, and they went and dug a large pit, in which they placed (broken) bottles; he went and fetched a snake and a leopard and put them in the pit, and covered it over. And now the messenger went to call the children. No sooner did they reach to where the pit lay, than Number Eleven said, "Number One, stand still; Number Two, stand still; Number Three, stand still; Number Four, stand still; Number Five, stand still; Number Six, stand still; Number Seven, stand still; Number Eight, stand still; Number Nine, stand still; Number Ten, stand still; and I myself, little Number Eleven, I have stood still; you must pass here; you must not pass there." His brothers said, "Why, when a wide path lies there, must we pass through the bush?" Now, as they were going along, they had all carried clubs. Number Eleven said, "Throw one of these sticks upon this path." They threw it down there, and it fell through (into the pit), yiridi (was the sound of its fall). Number Eleven said, "There you are, you see, had we passed there, we should all of us have died." So they took a by-path and went off there to the Sky-god. The Sky-god had caused holes to be dug, (covered over,) and stools placed upon them, so that when the children came to sit on them, they would go and fall into the holes. The children arrived before the face of the Sky-god. The Sky-god said, "Stools are set there, you may go and be seated upon them." Then Number Eleven said, "Who are we, that we should be able to sit on such very beautiful stools; so, Sire, we are going to sit aside here." Thereupon the Sky-god gazed at the children; he said, "I shall send these children to Death's village." Next morning, when things became visible, he called the children; he said, "You must go to Death (who lives) yonder, and go and receive from him a golden pipe, a golden chewing-stick, a golden snuff-box, a golden whet-stone, and a golden fly-switch." Number Eleven said, "You are our master, wherever you will send us, we shall go." The Sky-god said, "Be off." The children set out for Death's village. They arrived there; Death said, "Why, when no one must ever come here, have you come here?" They replied, "We were roaming about and came here (quite by chance)." Death said, "Oh, all right then." Now Death had ten children; with himself added, they made up eleven. When things began to disappear (i. e. at dark), Death divided up the children one by one and gave one to each of her children, while she herself and Number Eleven went to rest. When it was dark, then Death lit up her teeth (till they shone) red, that she might seize Number Eleven with them. Number Eleven said, "Death, I am not yet asleep." Death said, "When will you be asleep?" Number Eleven said, "If you were to give a golden pipe to smoke a while, then I might fall asleep." And Death fetched it for him. A little while after, Death again lit up her teeth, in order to go and seize Number Eleven with them. Number

ato no se bio, se ode'ko kye' no. 'Duko see, "Owuo, me nnaye." Owuo see, "Daben na wo beda?" 'Duko see, "Se wo ko faa sika asratao bree me a, nkra m'ada." Na Owuo akofa abre no. Eyee kakra bio, na Owuo se o'ko kyere 'Duko. 'Duko see, "Me nnaye." Owuo see, "Daben na wo beda?" 'Duko see, "Se wo ko faa sika dua' bree me maa me wee bi a, nkra m'ada." Owuo kofa bree no. Eyee kakra, na Owuo se o'ko kye' no. 'Duko see, "Nana, me nnaye." Owuo see, "Na daben na wo be da?" 'Duko see, "Nana, wo ko faa sika asraboba bree me a, nkra m'ada." Na Owuo akofa aba. Efei eyee kakra bio, na Owuo asore bio. 'Duko see, "E, Nana me se me nnaye." Owuo see, "Na daben da na wo beda?" 'Duko see, "Se wo ko faa sonee kosaa nsuo benoaa aduane maa me diye a, nkra m'ada." Owuo maa sonee so koo asuom'. Osa nsuo no a, na asone agu. Na 'Duko ka kyeree ne nuanom se, "Mo nsore nnnwane nko." Na ye'sore dwaneye; na 'Duko ko twitwaa abrode-mfokyee beguguu die na onuanom de-da, na ode ntama katakataa ho. Na Owuo wo asuom'; o'sa nsuo. Na Owuo 'Barima free Owuo 'Ba no se, "Owuo e!" Osee, "Ye Dwo." Osee, "'Dien na wo'yo?" Osee, "Bue! nye akokoa ketewa bi na m'anya no; me se me'ko kye' no a, ose, 'Me nnaye'; wagye me nnooma nnyina, efei die, osee me mfa sonee me nsa nsuo." Owuo 'Barima see, "A! wo sua, na wo tetee ahahan na wode sam sonee nom', na wo de saa nsuo a, nkra annye yie?" Owuo 'Ba see, "O, nokore." Otetee ahahan, de guum' de saa nsuo koreye. 'Duko see, "Owuo, seisei na w'aba? Noa aduane no." Owuo noaa aduane no; otoo ne se se o'ko kum 'Duko nuanom abenoa aduane. Okoye, wanfwe, na onoara ne mma 'du nnyina na waku yen. Adeekyeye anopa tututu, Owuo asore te 'gya ho. 'Duko see, "Nana, 'huriye na esi wo nufu ho no." Owuo see, "Fa emena a eda ho yi ku no ma me." 'Duko see, "Esa! se wo te ho yi, na 'huriye asi wo ho, na sika emena no da ho, na wo mma me nnko fa mmeku no." Owuo see, "Ko 'dan nom' ko fa bra." 'Duko ko faye. Obo-apa, na ode apam huriye no; wanku no. 'Duko see, "A! nne, die ohuriye yi beda, me ne no beda." Na 'Duko ako 'danm' akofa ne boto a sika tasen ne nnooma no gum'. Osee, "Nana, Owuo, gye se me de 'huriye meto boto yim' bre wo." 'Duko sii so, yiridi, yiridi! Oduruu nkwantia; osee, "Nana Owuo e! sebe o, se wo nnyimiye a, nkra m'abegye wo nnooma nnyina; me nnuanom a me ne yen baye y'anya 'kwan ko, wo soso mama w'akum wo mma 'du nnyina? Me na me'koro no." Owuo see, "W'akokoa yi, babiara

Eleven said, "Death, I am not yet asleep." Death said, "When will you be asleep?" Number Eleven said, "If you were to bring me a golden snuff-box, I might go to sleep." And Death brought it to him. Again, soon after, Death was going to seize Number Eleven. Number Eleven said, "I am not yet asleep." Death said, "When will you be asleep?" Number Eleven said, "If you were to go and fetch a golden chewing-stick for me that I might chew it for a while, then I might fall asleep." Death fetched it for him. A short time passed, and Death was about to seize him. Number Eleven said, "Grandmother, I am not yet asleep." Death said, "Then, when will you be asleep?" Number Eleven said, "Grandmother, if you were to go and bring me a golden whet-stone, then I might sleep." And Death went and brought it. Again, soon after, Death rose up once more. Number Eleven said, "Oh, Grandmother, I said I was not yet asleep." Death said, "And what will be the day when you will be asleep?" Number Eleven said, "If you were to go and take a calabash full of holes and go and splash water in it, and boil some food for me to eat, then I might sleep." Death lifted up a strainer and went off to the stream. When she splashed the water (into it), the holes in the strainer let it pass through. Now Number Eleven said to his brothers, "Rise up and flee away." And they rose up and fled; and Number Eleven went and cut plantain stems, and placed them where his brothers had lain, and took cloths and covered them over. Now Death was at the stream; she was splashing water. Now Male Death called to Female Death, saying, "Ho there, Death." She replied, "Adwo." He said, "What are you doing?" She said, "Alas, is it not some small child whom I have got; when I am about to catch him, he says, 'I am not yet asleep'; he has taken all my things, and now says I must take a strainer and splash water." Male Death said, "Ah, are you a small child; now, if you pluck leaves and line the inside of the strainer, and then splash water, would it not be all right?" Female Death said, "Oh, how true." She plucked leaves, placed them inside, and splashed the water and went off. Number Eleven said, "Death, you have come already? Boil the food." Death cooked the food; she lit up her teeth in order to kill Number Eleven's brothers and cook them for food. When she went, she did not examine them (carefully), and she herself killed all her own ten children. Next day, very very early, when things became visible, Death rose up, and sat there by the fire. Number Eleven said, "Grandmother, a tsetse fly is sitting on your breast." Death said, "Fetch the fly-switch which is lying there, and kill it for me." Number Eleven said, "Good gracious me; a person of your consequence, when a tsetse fly settles on you, and a golden fly-switch lies there (you would use this old thing), let me fetch it and come and kill it." Death said, "Go and fetch it from the room." Number Eleven went and brought it. He purposely drove the fly away; he didn't kill it. Number Eleven said, "Oh, to-day, where this tsetse fly will rest, there I shall rest with him." Then Number Eleven went to the room and took his bag in which lay the golden pipe, and all the things. He said, "Grandmother Death, nothing will suffice save that I get the tsetse fly, put it in this bag, and bring it to you." Number Eleven set off, yiridi! yiridi! yiridi! He reached the end of the town; he said, "Ho, there, Grandmother Death, pardon my saying so, but if you were not a

a wo beda, me ne wo beda!" 'Duko huruu sii so, yiridi! yiridi! yiridi! na Owuo so e'pam no. 'Duko e'kor'a, na oko too onuanom, na ye'tete 'kwanm'. Ye'bobo atimpen. 'Duko see, "Mo nkoreye? Owuo na o'ba no, nti mo mma ye'mpe babi mfa." Efei die na Owuo ato yen. 'Duko faa aduro de soo ne nuanom so, na ye'koo onyina so. Na Owuo abegyina onyina no ase. Osee, "Eha yi na me hunoo nkoda yie, na y'afa he?" 'Duko te soro ho'a; oka kyeree onuanom se, "Me'dwonso, magu no so." Onuanom see, "E, o'pe yen akyekye yen, na y'adwane abetenatena ha, na wo se, 'Me'dwonso magu no so'?" 'Duko antie, na wadwonso agu Owuo so. Owuo see, "Yie! se mo nie, nne moahu amane!" Owuo see, "Akoda a wo te nohoa, wo 'kyere-he-ne', 'kyere-he-ne'." Na nkoda nom' bako ate ato; 'kyere-he-ne', na mmienu ate ato. Efei eko kaa 'Duko. Owuo see, "Akoda, wo 'kyere-he-ne'," na 'Duko ahuri asi fam', kirim'. Na Owuo so koo onyina no so. 'Duko see, "Wo 'ba kakraka, wo ara wo 'kyere-he-ne'." Na Owuo so aba, tum! wato. 'Duko ko tee aduro posaye sosoo onuanom so, na y'asore sore. 'Duko se o'to aduro no atwene, na ebi aso Owuo so, na Owuo nyanceye. Osee, "Wo kum me, nso w'anyane me; nne me ne wo be di." Na yen nnyina de mmirika agyinaam', kiri! kiri! kiri! Na Owuo e'pam yen. Ye'bekoro, asu-kesie bi na ayiri. Na 'Duko ne onuanom duruye no, ye'nim adware, na ye'dware twaye. 'Duko nko'a, na onnim adwadee. Nkoda no gyinaa asuogya; y'asu, asu, asu; y'ano ahonhon. 'Duko so danee oboo. Owuo duruu asuo no so. Osee, "Se nkoda yi na mo gyinagyina ho yi, me nya 'boo bi na mato mabobo mo ano a ahonhon yi so." Owuo se o'fwe fam', obefwe se oboo bi da ho; omaa so toye; oboo no e'koro esee, "Mframa, fa me kosi asuogya." Esii asuogya. 'Duko see, "Me ni o." Owuo see, "E, akoda yi, he! me nni asem biara ka kyere wo, na die meka akyere wo ne se, 'ko tena 'fie dane obosom, na se obiara a me'befa no, oba wo ho a, w'abeka akyere me; na se me pe a, megyae make wo; na die me pe no na w'agye ama me." Ene se Abosom ebeba 'manm', na efiri akokoa 'Duko. M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

perfect fool, could I have relieved you of all your things; could my brothers with whom I came have found a way of escape; and could I have made you also kill all your ten children? As for me, I am going off." Death said, "You, a child like this; wherever you rest, there I shall rest." Number Eleven leaped off, yiridi! yiridi! yiridi! and Death, too, chased him. As Number Eleven was going, he overtook his brothers, and they were sitting on the path. They were making a bird-trap. Number Eleven said, "Have you not gone yet? Death is coming, so let us find some way to escape." Now Death came up upon them. Number Eleven took medicine and poured it on his brothers, and they went on top of a silk-cotton tree. And Death stood at the foot of the Silk-cotton tree. She said, "Just here, I saw these children, and where have they gone?" Number Eleven was sitting up above; he said to his brothers, "I am going to make water upon her." His brothers said, "E, she is seeking us to catch us, and we have fled and come and sat here, and yet you say, 'I am going to make water on her.'" Number Eleven would not listen, and he made water over Death. Death said, "Ah, here you are, to-day you have seen trouble." Death said, "You, child, who are sitting up there, '*Kyere-he-ne, Kyere-he-ne*'." Thereupon one of the children fell down. "*Kyere-he-ne*", a second one fell down. Now there remained only Number Eleven. Death said, "Child, '*kyere-he-ne*'," and Number Eleven leaped and descended on the ground, *kirim!* And Death, too, went on to the Silk-cotton tree. Number Eleven said, "You, great big woman, you too, '*kyere-he-ne*'." And Death also came down, *tum!* she was dead. Number Eleven went and plucked medicine, rolled it between his palms, and sprinkled it on his brothers, and they rose up. Number Eleven was going to throw the medicine away, when some of it dropped on Death, and Death awoke. She said, "You have killed me, and you have also awakened me; to-day you and I will have a case." Then they all started to run off at once, *kiri! kiri! kiri!* Now Death was chasing them. As they were going, there lay a big river in flood. When Number Eleven and his brothers reached it, they knew how to swim, and swam across. Number Eleven alone did not know how to swim. The children stood on the other side; they cried, and cried, and cried; their mouths became swollen up. As for Number Eleven, he turned into a stone. Death reached the river. She said, "Oh, these children, you stand there, let me get a stone to throw and hit their swollen mouths." Death, when she looked down, saw a stone was lying there; she picked it up and threw it; as the stone was travelling, it said, "Winds, take me and set me on the other side." It alighted on the other side. Number Eleven said, "Here I am." Death said, "Ah, this child! I have no further matter to talk to you about, but all I have to say to you is this: go and remain at home, and change into one of the lesser-gods, and if any one, whom I wish to take, comes to where you are, you will inform me; if I so desire, I will leave him and make you a present of him; but what I wish (in exchange) you must receive it for me." (That is, offerings.) That is how Abosom (lesser-gods) came into the world. They are descended from the small child Number Eleven.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

SE YOYE A ATURUKUKU KOO WURAM' MAA AKOKO
SO BAA 'FIE

AKOKO ne Aturukuku firi 'se ko' firi 'ni ko'. Yei na Akoko ka kyeree Aturukuku se, "Ko Serem', na me so me'ko kwayem', na se wo nya aduane a, efei w'abe ka akyere me." Na ye'dii mpaem'. Na mfiemmiensa na Aturukuku onhunoo ne nua no. Oka kyeree ne kunu se, "Ma yenko gya me na me nko pe me nua." Na okunu no see, "W'aka a m'ate, duom ma me nko gya wo." Na one no siim' ko duruu nkwantia. Ye'hunuu kofie bi ho, na eho na one onua hyiaye. Na Akoko bisaa Aturukuku se, "Wo koo Sere soo, wo nyaa aduane dii?" Osee, "Die me koye gye ayuo; na se me fwane mma se nsia ka me ho, na se ye'ye se die me'fa yen m'afua me ho a, na obofuo ato 'tuo, pom! akum me mma, na se me nnim nyansa a, nkra y'aku me." Na okaa sa wieye, na Akoko so see, "Die me koye me ye odehyee preko." Na Aturukuku bisaa no se, "Woo 'dehyee preko', kycere me n'asee." Na Akoko see, "Me 'dehyee' no asee ne se, se me wura se kete kama a, na m'akoda so, na m'ane m'agu so, na se me wura se ode nam e'to nkwanm' a, na me yi die me pe; aduane biara a me wura bedie, me ko yi bi, na se me di no sa'a, me wura ntimi mmfa otuo se nso aba mmo me. Asee a nti na me se me ye adehyee preko no no." Akoko see, "Die wo tee no eho nye, nti Memeneda Dapa, fa wo mma ne wo kunu bra, ma yentena ye'fie." Aturukuku see, "M'ate, me'ko, na Memeneda Dapa m'aba." Na okomfoo bi baa Akoko kurom, be wosoo nnawa. Ye'bisaa no se, "Nana, Aden?" Osee, "Dente see, mfiemmienu ni mo ama okom ade no, nti mo nko se ohene se omfa nkoko nnan nkosua dumienue." Yei na ohene ko kyeree nkoko nnan, faa nkosua dumienue de fufuu eto, na ode koo Dente kofie no so kotwaa nkoko nnan de guu so, na ode ne ntakra ne no ti, ne no nan de femfam kofie no ho; na ode eto no so femfam ho. Yei na Dapa no Aturukuku see o'ko hyia ne nua. Obekoro, Dente kofie no ho, obefwe ne nua ntakra, ne no ti, ne nya', n'atabu, ne berebo, ne ne nson. Aturukuku see, "Yei die me'ntimi me nnko bio." Na Aturukuku tuye ko sii onyina so na osee:

"Me'su me nua o!

Awereho o!

Wo Akoko 'dehyee wo tiri ni?

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT ATURUKUKU, THE TURTLE-DOVE, WENT TO THE BUSH, AND LET AKOKO, THE HEN, COME TO THE HOUSE

AKOKO, the Hen, and Aturukuku, the Turtle-dove, came from one father and came from one mother. Now the Hen said to the Turtle-dove, "Go off to the Tall-grass-country, and I, too, shall go to the Thick-forest-country, and if you get food, then you will come and tell me." Then they separated. For three years Aturukuku did not see her sister. She said to her husband, "Accompany me, for I am going to seek for my sister." Then her husband said, "When you have spoken, I have heard, off you go, and let me accompany you." And she and he set out and reached the outskirts of a town (where her sister lived). They saw a conical mound of (mud) there, and it was there that she and her sister met. And the Hen asked the Turtle-dove, saying, "When you went to the Tall-grass-country, did you get food to eat?" She replied, "Where I went, there was only guinea-grain; and when I hatched my children, about six, and they attached themselves to me, and when they were as big as this (indicating their size), I kept them close to me, and a hunter fired his gun, pom! and killed my children, and, had I not known sense, they would have killed me too." When she had finished speaking, the Hen said, "Where I went to, I became at once a person of real importance." Aturukuku asked her, saying, "Tell me what you mean by your 'person of real importance'." Then the Hen said, "The meaning of a 'person of real importance' is, for example, if my master spread a fine mat, then I go and sleep on it, and my droppings fall upon it, and when my master takes meat to put in the soup-stew, then I take out what I want; any food my master will eat, I go and take some of it, and when I eat thus, my master cannot take his gun or a stick and beat me. That is the reason I say I am a person of real importance." The Hen said, "Where you live there, it is not a good place, so on a Saturday, preceding a Sunday Aday, bring your children, and your husband, and let them all live in our house." Aturukuku said, "I have heard, I shall go, and on the Saturday preceding a Sunday Aday, I shall have come." Now a certain priest came to the Hen's village, shaking his little bells. They inquired of him, saying, "Grandfather, what is it?" He said, "Dente says you have allowed him to be hungry for two years, so you must go to the chief and tell him to bring fowls (and) twelve eggs." Then the Chief went and caught four fowls, brought twelve eggs, took and pounded *eto*, and went and gave them to the god Dente at his conical mud altar, cutting off the heads of the four fowls and placing them there, and taking their feathers and their heads, and their legs, and plastering them against the side of the mud altar; and he also stuck the mashed *eto* on it. Now, on the day preceding the Aday, Aturukuku was going to meet her sister. As she went along she saw, at the altar sacred to Dente, her sister's fathers, and her head, her feet, her wings, her liver, and her intestines. Aturukuku said, "After all this, I cannot ever go there again." And Turtle-dove flew away and alighted on a silk-cotton tree, and said (sang):

Wo Akoko 'dehyee wo tabu ni?

Wo Akoko 'dehyee wo nan ni?

Wo Akoko 'dehyee wo berebo ni?

Wo Akoko 'dehyee wo nson ni? "

Na Aturukuku see, " Me nna nko kwayem' bio na kwayemfuo nnye." Nti na Aturukuku kaa Serem', na Akoko kaa 'fie.

M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

Ye' nse se, nse se o

SE YOYE A NTORO ANINIE BAA 'MANM'

OBARIMA bi, obofuo, na one ne ye' tenaa akuram', na onyinseneye, na obarima no ntimi nfwe no yie, na oba no koo Nyankonpon ho se, " Me'ba m'abe ne wo abo nsee, na se me wo a, w'afa me 'ba aware." Nyankonpon so pence so. Na osan ko ne 'Sebo boo nsee, se die obenya nam awe. Osebo nso pence so. Na obeboo no kunu amancee. Osebo nyaa nam a na ode bi abre n'ase. Na Nyankonpon nso nyaa nam a, na ode bi abre n'ase. Ye'de sa, fwee oba no maa no woye. Owoye, owoo 'ba, na omaa ye'ko see Nyankonpon se, " W'ase awo 'ba." Efei nso oko see Osebo se, " W'ase awo 'ba." Na Osebo boaboaa nnooma ano maa ye'de bree no befirii akoda no 'tan. Na Nyankonpon so de bi baa sara. Ye'tetee no maa onyinii yie kama. Na efei wakyima, na ye'ko boo Nyankonpon amancee. Ye'ko boo Osebo so amancee. Nyankonpon maa ye'de nnooma bree ne yere bewoo no brato. Na Osebo nso bewoo ne ye' brato; na ode dwete ka' kaa ho. Na ye'yee nnooma nnyina wieye. Na Osebo nnim se Nyankonpon yere no no; na Nyankonpon soso nnim se Osebo yere no no. Na akyire yi na Osebo e'tee; na osee n'ase se, " W'aye me kwasea, nti me'nnye wo fwe, na wo 'ba, dwete ka' a me de ama no, megye m'adie." Osoo ne nsa na ohiniye, na oyii ne ka', na ode koo ne kurom'. Na oba no, Nyankonpon maa ye'be see no se ne ye' anyin na omfa no mmere no. Na o'koro, ye'buu batakari hyee no, sedie obi e'nnhu ne nsa no. Na ye'siim' koye. Odware a, odware anadwo. Na akoda no, oba a one no tee, ye'free no " Kra ", na Kra sraa no

" I weep for my sister o,
Sorrow o.

You, Hen, who were a person of some importance, is this your head?

You, Hen, who were a person of some importance, are these your wings?

You, Hen, who were a person of some importance, are these your feet?

You, Hen, who were a person of some importance, is this your liver?

You, Hen, who were a person of some importance, are these your intestines? "

And Aturukuku said, " I shall never go to the Forest country again, for the forest people are not good." That is how Aturukuku came to remain in the Tall-grass-country, while the Hen remained in the house.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW THE NTORO CALLED "ANINIE" CAME INTO THE TRIBE

THERE once was a certain man, a hunter, and he lived in a small settlement with his wife, and she conceived, but her man was not able to look after her properly, and the woman went off there to Nyankonpon, the Sky-god, saying, " I am coming to you to enter into the relationship of an 'in-law', for when I bring forth, you must take my child in marriage." Now the Sky-god agreed to this. Then she went off to Osebo, the Leopard, and also entered into the relationship of in-law with him, that she might get meat to chew. The Leopard also agreed. Then she went and told her husband the news. When the Leopard got meat, he used to bring some to his mother-in-law. When the Sky-god, too, got meat, he used to take it to his mother-in-law. They carried on thus, looking after the woman until she bore. When she gave birth, it was a girl-child she bore, and she made them go to the Sky-god and say, " Your mother-in-law has given birth to a female child." Then she also said to the Leopard, " Your mother-in-law has given birth to a female child." Now the Leopard collected a heap of presents, and caused them to be brought, to take the infant out of its state of ugliness and dirt. And the Sky-god brought some gifts for the same purpose. They reared it, and caused it to grow up well and beautiful. Now (the child) reached puberty, and they went and told the Sky-god the news. They also went and told the Leopard the news. The Sky-god caused gifts to be brought to his betrothed (gifts called), " things for pounding the puberty mashed yams ". And the Leopard, too, brought " gifts for pounding the puberty mashed yams "; and he added a gift of a silver bangle. They finished doing all this. Now the Leopard did not know that she was the wife of the Sky-god; and the Sky-god, he, too, did not know that she was the wife of the Leopard. Now, later on, the Leopard came to hear of it, and he said to his mother-in-law, " You have made a fool of me, but in spite of that I will not do anything to you; as for your child, the silver bangle I gave to her, I will take back what belongs to me." He caught her hand, and cut it off at the joint, and took off the bangle, and went off to his

da, na ohunuu se ne nsa esin. Na oka kyeree n'akorafuo se, "Oba no a obaye no, se ne nsa esin, nti Adae to Kwasiada a, 'Dwoada mo mma no mpon 'mo ho mma Nyankonpon mfa nto afodee." Ye'boo oba no amanee. Adeekyeye anopa na ofufuu 'to, de nkosua kaa ho. Osee, "Me'ko eno ho, ako boaboa me ho." Okoye no na oko too 'tadee bi, na Onini dam'. Obisaa no se, "Aden nti na obi mma ha na w'aba ha?" Na oboo Onini amanee nnyina. Onini see, "Yei nnye biribiara, na edieben na wo de baye?" Osee, "Me de eto ne nkosua." Na Onini gye dii. Na Onini teree n'anom', na oka kyeree oba no se, "Fa wo nsa sini no wura m'anom'." Na ode wuraye. Eyee kakra, osee, "Yi!" Oyiye, na ne nsa sin no ko, na aye nsa pa. Na oba no bisaa no se, "Edieben na wo be gye me?" Osee, "Me'nnye wo fwe, na wo 'ba a wo ne Nyankonpon be wo no, fa no bre me." Na Onini fwee n'akyi yii sika waduro ne sika woma de maa oba no, na ode siim' koo Nyankonpon kurom'. Adeekyeye na Nyankonpon tenaa'se se mma no mmepon 'mo ho mma no. Na oba no woroo batahari no, na oyii ne nsa. Nkrofu nnyina see, "Yie e!" Na oyii sika 'waduro ne 'woma, na ye'pon 'mo no ho wieye. Nyankonpon ne no ko daye, na onyinseneye, na owoo 'ba. Edii adaduanan, na okraa ne nkrofu se o'ko oni kurom'. Na ofufuu 'to pi, ne nkosua oha, na osiim' ko duruu Onini ho. Na oka kyeree no se, "Nne na me'beda w'ase; akoda no ni." Na ode nkosua ne eto kaa ho. Na Onini see, "Me so me'nnkum akoda yi, na fre no Aniniwa, na mma me din nyera da." Na odia Onini ase; na osiim' baa 'fie. Ene se Aninie baa 'manm'. M'anansesem a metooye yi, se eye de o, se ennye de o, monye bi nni, na momfa bi mpene me.

village. Now the Sky-god caused the mother-in-law to be informed that as his wife was grown up, she should be brought to him. Now as she was going, they dressed her in a *batakari* gown, so that no one should see her hand. Then they set off. When she used to bathe, she bathed at night. Now the girl had a hand-maid called "Kra", with whom she lived, and Kra used always to spy on her, and she saw that she had a stump for a hand. Then she said to the girl's co-wives, "The woman who has come here, surely she has a stump for a hand, so, when the Adae falls on a Sunday, on the Monday, let her winnow rice for the Sky-god to take to place in the offering (which he gives to his soul)." They told the girl the news. Next morning, when things became visible, she pounded *eto*, and added eggs (to the mash). She said, "I am going to mother there, to get myself in readiness." As she was going, she came to a certain pool of water, and in it lay Onini, the Python. He asked her, saying, "Why, when no one must come here, have you come here?" And she told the Python all the news. The Python said, "This is not serious, and what is that you have brought with you?" She replied, "I have brought *eto* and eggs." And the Python received them and ate. Then the Python opened his mouth and spoke to the girl, saying, "Take your stump of a hand, and put it in my mouth." And she thrust it in. After a little, he said, "Remove it." She took it out, and the stump was gone, and had become a real hand. Then the girl asked him, saying, "What will you take from me (in return)?" He replied, "I will not take anything from you, but the child which you will bear by the Sky-god, bring it to me." Then the Python looked behind him, brought out a golden mortar, and a golden pestle, and gave them to the girl, and she went off with them to the Sky-god's village. Next morning, when things became visible, the Sky-god had seated himself, saying that the women should come and winnow rice for him. Then the girl pulled off her robe, and took out her hands (from the folds). All the people shouted, "Yie e!" Then she brought out the golden mortar and pestle, and they finished winnowing the rice. The Sky-god and she went to rest, and she conceived, and bore a female child. When the forty days had passed, she bade her people good-bye, saying she was going to her mother's village. Then she pounded plenty of *eto*, and (took) a hundred eggs, and she set out, and travelled until she reached that place where the Python was. And she said to him, "To-day I have come to return thanks to you; here is the infant." And she produced the eggs and the *eto* in addition. Then the Python said, "As for me, I shall not kill this infant, but name it 'Little Python', so that my name shall never be lost." Then she thanked the Python; and she set off and returned home. That is how the Aninie (*ntoro*) came into the tribe.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, some you may take as true, and the rest you may praise me (for telling of it).

Ye' nse se, nse se o

SE YOYE A ABUSUA EKUONA BAA 'MANM'

OBA bi ye'fre no Abena na owo ho; oni ne ose de no ma awadee a, osee, "Dabi." Na oka kyeree ose se, "Da a mehu obarima a mepe no, da no, se me ba, na se wo'nom asra a, megye asratao de m'abo w'apampam'." Yei na aboa Ekuo tee sa asem yi; odanee ne ho 'nipa siim' baa oba no kurom' ho. Na Abena hunoo no no, ode mmirika koreye, na ose e'nom asra. Ogyee asratao no, na ode abo n'apampam'. Na da no akura no sofuo boo ose se, "Ye'wura 'ba ahu die ope no." Na ye'ko faa 'barima no koo 'fie. Na oba no kaa se, "Oyi na me pe no." Obarima no nso pence so, na owaree no. Odii ho nnansa na okaa se obeko ne kurom', na oba no se one no beko. Na Ohema boaboa nnooma ano, ne nnipa aduonu nnan, se one yen nko. Na ye'siim' ko duruu kuro bi nkwantia, na akokonini abon. Na nnipa no kaa se, "Y'aduru 'fie?" Oba no kunu kaa se, "M'aware 'ba foforo, me de no'ko 'fie ansa, na osiesie ne ho a, waba 'fie abefrefre." Na efei ye'siim' na ye'ko. Ye'ko duruu mprane bi ase. Ye'ko duruu mprane no ase, obarima no te gyinaye; osee, "Abena efei na aduru ho, na se me tee ni o." Abena see, "Wo te sen?" Obarima no see, "Me ye pa! na



The medicine man said, "What is the news" nnipa nnim?" Dinn! Na waka bio. Efei na aberewa bi see, "Me wo ha."

m'aye gyiren; na wadan ekuo." Nnipa no nnyina see, "E! e, osee sen, ose oye pa! na waye gyiren!" Na nnipa no nnyina adan ekuo. Ekaa 'nipa fua pe, na odwaneye baa 'fie. Na oko boo odekuro amanee asem a wahuno. Odekuro ne Ohema boo dwa; oboo yen amanee se eyoye a ye'koreye, na ode sii so se, "Osee oye pa! na waye gyiren!" na ono so aye Ekuo. Oyi see o'ka bi a, na wadan Ekuo. Kurom hofuo nnyina adane Ekuo, ama no aka aberewa fua. Akyire yi na odunsini bi baa kurom' ho. Osee, "A! kuro kakraka,

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW THE EKUONA CLAN CAME INTO THE TRIBE

THERE once was a woman called Abena; when her mother and father took her to give in marriage (to any one), she said, "Certainly not." And she said to her father, "On the day when I see the man whom I love, on that day, when I come, and if you are taking snuff, I shall take your snuff-box and hit you (with it) on the top of your head." Now, the animal, the Buffalo, heard about this affair, he transformed himself into a man, and set out, and came there to the woman's village. Now, when Abena saw him, she ran, going to where her father was taking snuff. She took the snuff-box from him, and hit him on the head with it. And that day was one of rejoicing among the villagers, who said, "Our master's child has seen the one whom she desires." Then they went and brought the man to the house. And the girl said, "This is he whom I desire." The man also wished it so, and he married her. He spent three days there, and then said he would go to his village, and the woman said she would go with him. So the Queen Mother prepared all her things (for the journey) and (gave her) twenty-four persons that she might go with them. Then they set out, and reached the outskirts of a certain village, and a cock crowed. The people said, "Have we reached home?" The husband of the woman said, "I have married a new wife, and I must first take her to my house, that she may get everything in readiness, before she goes all round calling on people." So they set out and went off. They reached a forest glade. When they reached that forest glade, the man stood to one side; he said, "Abena, the time has now come when I must tell you what I really am." Abena said, "What are you?" The man said, "I make 'pa!' that I may make 'gyiren!';" and he has turned into a buffalo. All the people said, "E! e, what does he say, he says he make 'pa!' that he may make 'gyiren!'" (No sooner had they said these words than) they all turned into buffaloes. There remained one man who ran off and came home. And he went and told the Head-man of the village what he had seen. The Head-man and the Queen Mother called a council; he (the one who had escaped) gave them the news of what had happened as they went along, and when he reached to the point where he said, "He made 'pa!' that he might make 'gyiren!'," he, too, turned into a buffalo. Whenever one of them was about to repeat these words, he turned into a buffalo. All the people in the village turned into buffaloes, with the exception of one old woman. Some time after these events, a certain medicine man came to the village. He exclaimed, "Ah! a big town, and no people in it?" Dinn! (Not a sound in reply save the chirping of the cicada.) He spoke again. At length the old woman said, "I am here." The medicine man said, "What is the news; and why is it that you live all alone in this village?" The old woman replied, "You may have come here, (but I do not want anything to do with you), go away and let me remain in my own somewhere." The medicine man said, "You are a witch; it is you who have devoured all the people in this village, so, unless you speak, I shall kill you at once." The old woman said, "If I must speak, (first) go and get rope-creeper and bind me, and take

Odunsini no see, "Amanee nti na wo nko'a na wo te kuro yim?" Aberewa see, "W'aba a, ko ma menso me ntena me babi." 'Dunsini see, "Wo ye bayifuo; wo na w'awe kurom' hafuo nnyina, nti meku wo seisei gye se wo ka." Aberewa see, "Me nka de a, ko fa homa bekyekyere me, na fa me mantam gyeduam'." Odunsini bekyekyeree no, na ode no mantam gyeduam'. Na efei die, aberewa boo no amanee nnyina na ode sii so se, "Osee oye pa! na waye gyiren!" Na homa no atete; aberewatia na wadan Ekuo na o'koro no. Yei na odunsini no see, "Se nye aberewa na wakum nkrofuo yi." Na oko tetee nnuro posaye de guu yawam', de nsuo guum'; na ode ne bodua toom'; na ode soaa ne nsumankoani. Ode siim' koo wuram' ho. Obefwe se Ekuonom gynyagyna ho, na ode bodua boo aduro nom' de petepetee ye'so, na ye'danedanee nnipa bio. Na ekaa Ekuo pa no. Na nnipa na ebaa 'fie. Ene se Ekuona abusua ebeba 'manm'; na efiri Abena awadee a okoreye.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

SE YOYE A AYONKOGORO BAA 'MANM'

OBOFUO ne no ye' na esiim' koo nnanso. Na Osebo ko kyeree obofuo weye, na ekaa ne yere, pemfuo. Na oba no koo mmorobem', na oko hyiaa Osebo 'ba na obisaa no se, "Eno wo'pe dieben?" Oba no see, "Me ne me kuno na ye'baye, na Osebo aku no." Osebo 'ba no see, "Me ne wo ka, nti mma ha bio, na se wo ba ha, na se agya beto wo a, obeku wo." Oba no antie, na osan koree mmorobem' ho, na Osebo ko kyeree no, de no baa 'fie. Na Osebo 'ba hunoo oba no, oka kyeree ose se, "Me yare." Enam se oba no a ohunoo no nti. Osebo ka kyeree ne 'ba se, "Se wo yade a, besen kodwa nam no." Odwaye, na ohunoo se akoda da ne yam', na oyii no ko too babi. Na ose bisaa no se, "Dieben na w'ako to atwene?" Akoda no see, "Die me ko to tweneye no, se wo hunoye a, nkra enam yi, wo'nni." Osebo noaa aduane. Oka kyeree ne 'ba no se ommedi, na obuaa no se, "Enam a m'ahunu ani m'ayadee, me gyedi se me di bi a, mewu." Ose see, "Wo mmoa." Adeckyeec anopa, na ose siim' koo wuram',

me and tie me to the gyedua-tree." The medicine man came and tied her up, and he bound her to the gyedua-tree. Now the old woman told him all that had happened, but when she reached the point where she had to say, "He said he would make 'pa!' that he might make gyiren!" the rope-creeper burst; the old woman had turned into a buffalo and was off. Then the medicine man said, "Now, I see it was not the old woman who killed all these villagers." Then he went and plucked medicine (herbs) and squeezed them and put them into a brass dish, and poured in water; and took his (magic) cow-tail and dipped it in; then he made his apprentices carry (the pan) for him. He set off to the forest. He saw buffaloes there standing about, and he dipped his tail in the medicine, and sprinkled it upon them, and they once again turned into people. And there remained only there, who were real buffaloes. And the people came back home. That is how the Ekuona clan came among the tribe; it originated from that marriage upon which Abena embarked. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW THE INTERPLAY OF FRIENDSHIP CAME INTO THE TRIBE

A HUNTER and his wife once set off and went to a hunter's camp. And Osebo, the Leopard, caught the hunter and devoured him, but his wife, who was *enceinte*, was left. The woman went (one day) among the pine-apples, and (there) she met the Leopard's child, and he inquired of her, saying, "Mother, what do you seek?" The woman replied, "I and my husband came (here), but a Leopard has killed him." The Leopard's child said to her, "I like you, so do not come here again, for if you come here, and should father meet you, he will kill you." The woman did not pay any attention, and she went back among the pine-apples, and the Leopard caught her, and took her home. When the Leopard's child saw the woman, he said to his father, "I am ill." It was because of the woman, whom he had already seen. The Leopard said to his child, "You may be ill, but come, pass on, and cut up the meat." He cut (her) up, and saw that a child lay in her womb, and he took it out, and put it somewhere. Now the father asked him, saying, "What is that you have gone and thrown away?" The child replied, "What I went and threw away, if you had seen it, you would not have eaten this meat." The Leopard cooked the food. He told his child to come and eat, but he replied, "Meat, which as soon as I looked upon it, made me ill, I should imagine, were I to eat some of it, I would die." The father replied, "You are not far wrong." Next day, when things became visible, when the father set off to go to the bush, then his child went and got the child, brought it home, and washed it. Then he went and fetched bananas; he cooked them, squeezed out the juice, and gave the infant to drink. He took note of the time when his father returned, and took the child, and hid him away. The infant was about a year old when he reached puberty—the child in a Spider-story is not long in growing up. Now the Human's child asked the Leopard's child,

na ne 'ba no ko faa akoda no baa 'fie bedwaree no. Na okofaa kwadu; onoaye, kyii ne nsuo de maa akoda no nome. Ofwee se mmere a ose beba no, na ode akoda no kosieye. Akoda no dii beye se aferenhyia na wanyin; Anansesem 'ba onkye nyin. 'Nipa 'ba bisaa Osebo 'ba se, "Wode sen?" Osee, "Me de Aboa 'ba Kofi." Osee, "Me so me de 'Nipa 'ba Kofi." Aboa 'ba Kofi ka kyeree 'Nipa 'ba Kofi se, "Me pe se me ne wo goro, nanso me suro agya, na wo so wo suro, nti nnansa yi meka akyere no se onkyere me atoo, na se okyere me na me huno yo a, meto makye no, na se wo te se me nya no, o! na wode sekan abetwa ne 'ti." Ose baye, na Aboa 'ba Kofi ka kyeree no se, "Kyere me atoo." Osee, "Okyena anopa." Adeekyeye anopa, one ose koo babi a y'apra ho fita, na ose huriye, na ne 'ba nso ahuri, na ose kodaa ayeya. Ose see, "Huri be si me so." Aboa 'ba Kofi huriye, na osii no so, na Aboa 'ba Kofi boo no menem'. Ofree 'Nipa 'ba Kofi se, "M'anya no na bra." Ode mmirika koye de sekan ko twaa ne ti. Aboa 'ba Kofi ka kyeree 'Nipa 'ba Kofi se, "Efei die, me ne wo aye pe, nti ma yenko sie no." Ye'ko siece no, na ye'baa 'fie. Aboa 'ba Kofi ka kyeree 'Nipa 'ba Kofi se, "Me gye di se wo pe se wo ko wo kurom'." 'Nipa 'ba Kofi see, "E, nanso me'nhu ho." Aboa 'ba Kofi see, "Me, meko mako pe ho maba." Osiim' koreye, na nnipa bi wo suminaso, na ye'ka se, "Ampa ara obofuo yi ne nie ye' koo nnanso yi obiara ntee ye'nka." Eho ara na Aboa 'ba Kofi de mmirika ko ka kyeree 'Nipa 'ba Kofi se, "M'ahunu wo kurom', na nni pa a me ko hunoo yen, ye'furafura ntama, nti meko pe bi m'abre wo." Aboa 'ba Kofi siim' koo 'kwan so, na 'batafuo e'twam'. Obo faam', na 'batafuo na atoto ye'nnooma agugu, na ye'dwaneye. Aboa 'ba Kofi faa ntama no bree 'Nipa 'ba Kofi. Efei 'Nipa 'ba Kofi see, "Aka 'tuo ne atuduro." Aboa 'ba Kofi ko pee bi bree no. Aboa 'ba Kofi bisaa 'Nipa 'ba Kofi se, "Wo beyi m'aye?" 'Nipa 'ba Kofi ka kyeree no se, "Me gyina w'anim' ha yi, me'ntimi me nkyere seisei." Aboa 'ba Kofi de 'Nipa 'ba Kofi siim' se ode no e'ba ne kurom'. Na ye'beduruu nkwantia, Aboa 'ba Kofi ka kyeree 'Nipa 'ba Kofi se, "Wo kurom' ni, na wo'koro yi, dabiara da me de nam bom' mebre wo; efei so eduru anwumere a, meba wo nkyen, nti se wo'koro yi wo ware a, ya ma wo yere no nna 'fa, na wo so da 'fa." 'Nipa 'ba Kofi duruu 'fie, na oboo amance se one oni ne ose na ekoo wuram', nso ye'nniyina awuwu, na wasim' aba. Nnipa maa no due. Ototoo atuo, yee ayie nnyina wieye. Na Aboa 'ba Kofi sode a, na ode nam aba. Eduruu



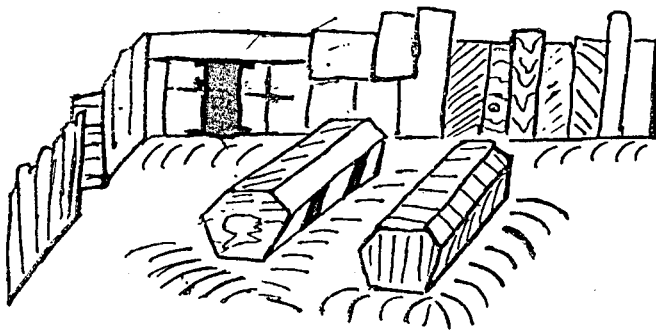
“ And Kofi-the-beast’s-child seized his throat ”

saying, "What is your name?" He replied, "I am called Kofi-the-beast's-child." He said, "I too, I am called Kofi-the-human-being's-child." Then Kofi-the-beast's-child said to Kofi-the-human-being's-child, "I would like to play with you, but I am afraid of father, and you, too, are afraid of him, so, for the next three days I shall tell him to teach me how to spring, and when he has taught me, and I know how it is done, I shall spring and catch him, and when you hear that I have got him, oh! you will take a knife, and come and cut off his head." The father came, and Kofi-the-beast's-child said to him, "Teach me how to spring." He said, "To-morrow morning." Next morning, when things became visible, he and the father went somewhere, swept a place clean, and the father sprang, and his child, too, leaped, and the father lay on his back. The father said, "Jump and land upon me." Kofi-the-beast's-child sprang, and he lighted upon him, and Kofi-the-beast's-child seized his throat. He shouted on Kofi-the-human-being's-child, saying, "I have got him, so come." He ran quickly, went and took his knife, and cut off his head. Kofi-the-beast's-child said to Kofi-the-human-being's-child, "Now, indeed you and I have become as equals, therefore let us go and bury him." They went and buried him, and they returned home. Kofi-the-beast's-child said to Kofi-the-human-being's-child, "I expect you would like to go to your village." Kofi-the-human-being's-child said, "Yes, but I shall not (be able) to know where it is." Kofi-the-beast's-child said, "I myself shall go and seek there for it, and return." He set off, and as he was going he saw some people at a kitchen midden, and they were conversing (and saying), "Yes, it is quite true about the hunter and his wife going to the hunter's camp, and no one ever getting a smell of them again." There and then, Kofi-the-beast's-child ran off to inform Kofi-the-human-being's-child, saying, "I have seen your village, and the human beings whom I saw were in cloths, therefore I will seek some for you and bring to you." Kofi-the-beast's-child set out and went on the path, and traders were passing. He rushed out on them, and the traders threw down their loads, and ran away. Kofi-the-beast's-child took cloths and brought them to Kofi-the-human-being's-child. Now Kofi-the-human-being's-child said, "There remains a gun and gun-medicine" (powder). Kofi-the-beast's-child sought for some and brought him. Kofi-the-beast's-child asked Kofi-the-human-being's-child, "Will you be grateful to me?" Kofi-the-human-being's-child said to him, "I cannot speak just now, standing like this before your face." Kofi-the-beast's-child took Kofi-the-human-being's-child and set off, that he might take him to his village. When they reached the outskirts of the town, Kofi-the-beast's-child said to Kofi-the-human-being's-child, "Here is your village, and to this place where you are going, every single day I shall bring you a large lump of meat; and also when evening comes, I shall come to you, so, if where you are now going to, you should marry, then make your wife lie in one part of the room, and you in another." Kofi-the-human-being's-child reached home, and he told the story how he and his mother and father went to the bush, and how they had all died, and how he had set out, and come back. The people commiserated with him. He fired guns, made the funeral, and finished doing everything (required). Now, Kofi-the-beast's-child, when he got up, brought meat. When night fell cool, he

anwumere a, na waba ne nkyen. Na efei ankye kora, na owareye. Oba no ko da a, na wama no ada babi. Adeekyeye a, na ode nam bom' de ama ne ye'. Ne yere hunoo se onko wuram' da nso onyaa nam, nanso wanka fwe. Dakoro bi nso anadwo ye'daa ho, oba no see ode ne nsa e'ka okuno, na akoka obi ho toroka, na okuno so daa ho. Adeekyeye anopa, oko boo ne nkrofuo amancee se, "Se me ku' ne yonko n' Osebo, na se ona oma no nam." Na nkrofuo faa etuo ko tee apa ho, na onwunu dwoye, na Osebo see ode nam e'be to apa no so, na ye'de 'tuo kaa no. Aboa 'ba Kofi sec, "'Nipa 'ba Kofi, nnipa nni aye." 'Nipa 'ba Kofi teye, ode mmirika ko faa no, na ode no betoo ho, na oko boo odekuro amancee, se eyoye a one oni ne ose koreye, ne amancee a wahuno nnyina. Osee, "Nti aboa yi wawu a, me ne no beko, na enam me ho nti na wawuo." Na omaa ye'yee nnaka mmienue; na ye'de Aboa 'ba Kofi too bakom'; na one so boo 'tuo, na ye'de no too adaka bakom'. Na ye'siee yen. Na ye'see, "Mo nko goro mo ayonko goro." Ene se ayonkofa baa 'manm'.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

came to him. Now it was not long after that he married. When the woman went to sleep, he made her sleep elsewhere (than by his side). At dawn, he would bring a whole lump of meat to his wife. Now, his wife saw that he did not go to the bush, but in spite of that, always got meat, but she did not pass any remarks. One day also at night, when they were lying there (in her room), the woman was about to take her hand and touch her husband, and she went and touched something smooth, and her husband, too, lay over there. Next morning, when things became visible, she went and told the folk the news, saying, "Surely my husband's friend is a Leopard, and surely it is he who brings him meat." Then the people took their guns and hid beside the rack (where the meat was placed), and when it fell cool, and the Leopard was going to bring the meat and come and place it on the rack, they hit him with their guns. Kofi-the-beast's-child said, "Kofi-the-human-being's-child, human beings have no gratitude." Kofi-the-human-being's-child heard, and he rushed out, and took him, and laid him down there, and he went and told the head of the village all about it, how it came about that he and his mother and father had gone away, and all the misfortunes that they had seen. He said, "Because this beast has died, I and he will go (together), for it is all my fault that he is dead." And he caused two coffins to be made; and they placed Kofi-the-beast's-child in one; and he (Kofi-the-human-being's-child) also shot himself, and they placed him in the other coffin. Then they buried them. And they said, "Go and play and be happy in the interplay of your friendship." That is how the taking of a friend came into the tribe. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



And he caused two coffins to be made

SE YOYE A ETENE BAA 'MANM'

NTIKUMA, na okom kesie bi baye, na osiim' se o'ko pe aduane abere ose, Agya Ananse. Osiim' koo kuro bi so; oko too Nana Aberewa. Aberewa ka kyeree no se, "Me nana, aden na obi mma ha, na w'aba ha?" Ntikuma see, "Okom ntira, na me'bepe biribi m'ako di." Nana Aberewa see, "Ko m'afuom' ho, na bayere a ebeka se, 'Tu me, tu me,' ntu no, na bayere a ebeka se, 'Ntu me, ntu me,' no, tu no bra." Ntikuma koye. Bayere no bi see, "Tu me, tu me"; ebi so see, "Ntu me, ntu me." Na Ntikuma tuu die osee, "Ntu me, ntu me" no. Ode baa 'fie; osensenyee. Na Nana Aberewa see, "Ko to aduane pa no gu, na fa no hono gu kukuom' si 'gya so." Ntikuma sensenye na ode no hono sii 'gya so. Ebeneye, na otoo na ofwie, na ne nnyina adane aduane pa. Ntikuma see, "M'awie, na ma me nam me ntom'." Nana Aberewa see, "Ko ka kyere Nkwakuo a egu dua no so se, 'Nana Aberewa se mo nnyina mo 'ni twe ase.'" Nkwakuo no see, "Se nye Nana Aberewa ntira a, nkra ye'bebo wo."



Ntikuma at the Old woman's village

Nana Aberewa see, "Me die nye m'asem, na mo mmara mmebo no." Mmoa no sii fam' se ye'bebo no. Nana Aberewa see, "Me Sekan Mfamfinam twa mmoa yi ti ma me." Na Mfamfinam atwa mmoa no ti. Ntikuma sesaa mmoa no nnyina, na otuu bayere kaa ho, de siim' baa ne kurom'. Agya Ananse hunoo Ntikuma anim' osee, "'Piesie 'kwaba." Osee, "Behye m'akyi." Ntikuma ko hyee ho. Efei Ananse ko yii bayere bako; osee, "Yei die me ye bara a, m'adi." Aso see, "Odoman-koma boo adie, w'ahu obarima a oye bara?" Ananse ne no yere ne no mma dii bayere no wieye na eko kaa Agya Ananse die. Adeckyeeye, Ananse see, "M'aye bara." Na okotenaa afikyire, noaa bayere no diye maa no saye. Ntikuma see, "Meko bio." Ananse see, "Me ne wo beko." Ntikuma see, "Me ne wo'nnko." Se Ntikuma ko daye, na Ananse akofa aperetwa, afitifitim' de nso agum', na ode abo Ntikuma ntama ano. Adeckyeeye, anopa tututu, na Ntikuma sii 'kwan

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW SPEAR-GRASS CAME INTO THE TRIBE

A GREAT hunger came and Ntikuma set off, saying he was going in search of food to bring to his sire, Father Ananse, the Spider. He set off and went to a certain village; (there) he met Old-woman-grandmother. The old woman said to him, "My grandchild, why, when no one may come here, have you come here?" Ntikuma replied, "It is because of the hunger, and I have come in search of something to go and eat." Old-woman-grandmother said, "Go to my plantation there, but the yam which will say, 'Pluck me, pluck me,' don't pluck it, but the yam, that will say, 'Don't pluck me, don't pluck me,' pluck it and bring it." Ntikuma went off. Some of the yams said, "Pluck me, pluck me"; others said, "Don't pluck me, don't pluck me." Then Ntikuma plucked those which said, "Don't pluck me, don't pluck me." He brought them to the house; he peeled them. Then Old-woman-grandmother said, "Throw away the real part for food, and put the skins in the pot and set it on the fire." Ntikuma peeled them and took the skins and put them on the fire. When they were ready, he took them off the fire, turned out the contents of the pot, and everything (inside) has turned into good food. Ntikuma said, "I have finished, but give me meat to put in (the stew)." Old-woman-grandmother said, "Go and tell Nkwakuo, the Monkeys, who are on the tree, saying 'Old-woman-grandmother says, as for you all, your mothers'—!'" The Monkeys said, "If it were not for Old-woman-grandmother, we should beat you." Old-woman-grandmother said, "As far as I am concerned, it is no business of mine, and you may come and beat him." The animals descended in order to beat him. Old-woman-grandmother said, "My Sharp-knife, cut off the heads of these animals for me."

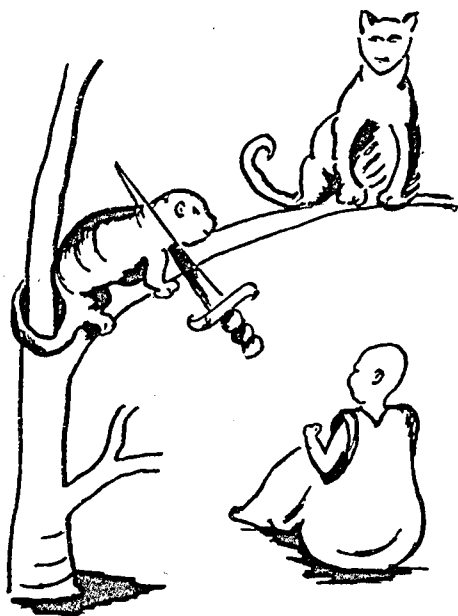


Ntikuma plucking yams



Ntikuma boiling the yams

so. Anim' teteye, Ananse pee Ntikuma, onhuno no, oko pee nso no, ohunoye, na otoaye. Obekoro, Ntikuma na one Nana Aberewa te ho yi. Nana Aberewa see, "Agya 'Barima, amanee?" Ananse see, "Okom de me, na ma me biribi nni." Nana Aberewa see, "Biribi die me nya no he?" Ananse see, "Me na wo bu me 'kwasea, me 'ba Ntikuma mpo baye, w'ama no bi." Nana Aberewa see, "Ko afuom' ho, bayere a ebeka se, 'Tu me, tu me,' ntu no, na die ebeka se, 'Ntu me, ntu me,' no, ono na tu no." Ananse see,

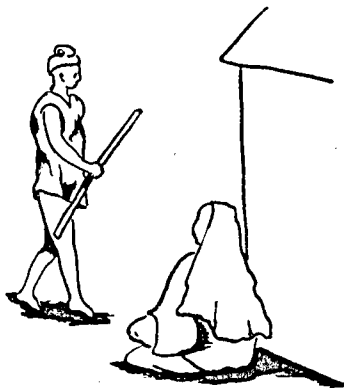


Old woman's knife cutting off the heads of monkeys

"A! nkwasecasem, na wo'ka kyere me, adie se odo wo a, wo se me die me tan no, me ntee bi da?" Na Ananse koo afuom' ho. Oduruu ho, bayere bi see, "Tu me, tu me," ebi soso see, "Ntu me, ntu me." Na watu die osee, "Tu me, tu me," no, na ode baa 'fie. Obe sensene wieye; Nana Aberewa see, "Ko to aduane pa no gu, na fa ne hono gu kukuom' si 'gya so." Ananse see, "A! adieben nsem-hunu na wo'ka kyere me yi, Odo-mankoma boo adie, ye'to aduane pa twene, na y'afa ne hono?" Ananse faa aduane pa no, de sii 'gya so, na ode ehono no bako ato so. Aduane no beneye, otoc na ne nnyina adane aboo, na ehono no bako a ode too soo no, adane aduane pa. Agya Ananse see, "E! se oba tofuo yi mmoa." Na Ananse ko sesaa ehono no, de besii

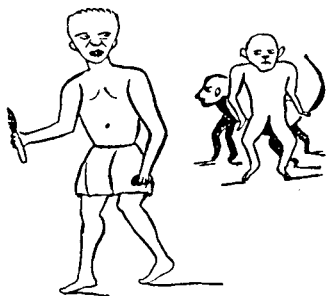
'gya so. Aduane no beneye, okotoc na adane bayere sey'a fokyee! Osee, "Nana Aberewa yei die ma me nam me mmo so." Nana Aberewa see, "Ko fwe dua no so, Afuo bi gu so, wo kor'a, wo se, 'mo' mmoa'." Ananse see, "Oba yi! me ne Afuo yi nni asem, na me nkodidi y'atem sen?" Nana Aberewa see, "Ko na asem biara ba a, me ara m'asem." Ananse simm' koye. Osee, "Mo Afuo a mo gu nnua so yi, Nana Aberewa se mo' mmoa." Mmoa no see, "Se nyc Nana Aberewa ntira a, nkra ye'bebo

Then The-sharp-one cut off the animals' heads. Ntikuma collected all the animals' heads, and plucked some yams in addition, and set off with them all for his village. Father Spider saw (his son) Ntikuma standing before him, and he said, "Greetings on your coming, breaker of the ant-hill" (i. e. first-born). He continued, "Let me carry you on my back." Ntikuma went and hung there. Now Ananse went and took out one yam; he said, "When I have my monthly periods, I shall eat this one." (His wife) Aso said, "Since the Creator made things, have you seen a man who had monthly periods?" Ananse and his wife, and his children, finished eating the yams, and there remained only that one belonging to Father Spider. Next morning, when things became visible, Ananse said, "I have got my monthly periods." And he went off to live (in seclusion) behind the house, cooked the yam, and ate it, until it was (all) finished. Ntikuma said, "I shall go off again." Ananse said, "I and you shall go (together)." Ntikuma said, "I and you shall not go together." When Ntikuma went to sleep, then Ananse went and got a hunter's skin bag, riddled it with small holes, and filled it with ashes, and fastened it on the edge of Ntikuma's cloth. When things became visible, very, very, very early, Ntikuma set out on the path. When (the darkness hiding) the face (of things) was torn aside, Ananse, seek for Ntikuma as he would, could not find him, then he went to seek out (where) the ashes (had fallen). When he saw them he followed up the spoor, on and on. He was going along, when, there were Ntikuma and Old-woman-grandmother sitting there. Old-woman-grandmother said, "Father man, what is your business?" Ananse replied, "Hunger has seized me, so give me something to eat." Old-woman-grandmother said, "Where should I get 'something' from?" Ananse replied, "Do you suppose I am a fool, even my child, Ntikuma, came, and you gave him some." Old-woman-grandmother said, "Go to the plantation there; the yams which say, 'Pull me up, pull me up,' don't pull them up, but the ones that say, 'Don't pull me up, don't pull me up,' pull up those ones." The Spider (replied), "Ah! what fool's business is this you tell me, when some one says he loves one, you bid me say I must hate him, I never heard the like?" But the Spider went off to the plantation. When he reached there, some of the yams said, "Pull me up, pull me up," some again said, "Don't pull me up, don't pull me up." And he pulled up the ones which said, "Pull me up, pull me up," and he came home with them. He came and finished skinning them; Old-woman-grandmother said, "Go and throw the good food part away, and take the skins, put them in the pot, and set it on the fire." Ananse replied, "Ah, what rotten kind of talk is this which you tell me; since the Creator made things, do we throw away the good food, and keep the husks?" The Spider took the good part of the food, and set it on the fire, but he took one



Ananse at Old woman's village

wo." Nana Aberewa see, "Enee mo mmera mmebo no." Ananse see, "Aberewa sa nye." Na mmoa no gu no so, ye'bebo Ananse. Aberewa see, "Mc Sekan 'Famfinam twitwa ye'ti." Tintin! Aberewa see, "Adwobere!" Na Ananse ante. Efei na Ananse sesaa nam no baa'fie, na Aberewa twee ne ho kakra. Na Ananse awia sekan no ahye ne botom', na ode adwane aba ne kurom'. Oduruu ne kurom', osee, "Ntikuma, sekan na me nsa aka no nti mo mma yenko wuram'." Na ye'siim' koye, na ye'ko hunoo Nkokotee. Ananse see, "Ntikuma ko didi y'atem." Ntikuma koreye osee, "Nkokotee



Ananse abusing the monkeys

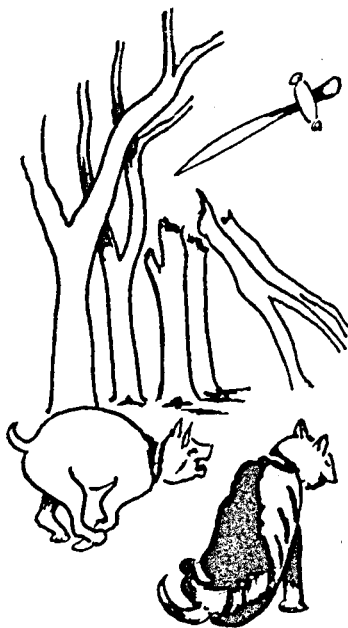
mo ho fi." Nkokotee see, "Se nye Kwaku Ananse na ne 'ba ne wo a, nkra yebaba abebo wo." Kwaku Ananse see, "Mo mmebo no, onnye kora, ne dwaye nye agoro." Nkokotee see ye'bebo no, Kwaku Ananse see, "Aberewa Sekan 'Famfinam, twitwa ye'ti ma me." O! na Sekan no e'gu so, na etwa mmoa no nnyina 'ti awie. Na efei egu so etwa nnua. Kwaku Ananse see, "Ai! wo'ye dien ni, me see twa mmoa yi ti, wo so w'atwa awie, na efei emu yei?" Na Ntikuma fwe ha; osee, "Adwobere!" Kwaku Ananse ante, na Sekan no baa fam', na Ananse ako fa. Ye'san baa 'fie. Adeekyeye Kwaku Ananse see ye'ko Nyankonpon ho. Ntikuma see, "Agya Sekan yi ntira' nnko." Ananse see, "Fa so' ho'ra!" Ntikuma see, "Kor'e." Ananse siim' koo Nyankonpon ho, ko ka kyeree no se, "Nana, nne diese obiara ka wo a, me nko'a, Kwaku Ananse, metwa yen nnyina ti dako' m'ama wo." Nyankonpon see, "Yei die aseda na ewom', na edom kesie bi na egyina kurotia no, na kor'e!" Ananse see, "Mo mfa nsa ne odwane bako." Seisei na ye'de aba. Ananse sii 'kwan so; Ananse bisaa 'dom no se, "Mo na mo see mo ne Nyankonpon beko?" Ye'see, "E! die ye'ka yi?" Nyankonpon 'dom gyina Ananse akyi. Na Kwaku Ananse aka akyere Aberewa Sekan 'Famfinam se, "Twa 'dom no ti ma me." Na Sekan atwitwa ye'ti tan! tan! awie. Ananse see, "Aye yie na gyae." Na Sekan no asi Nyankonpon 'dom nom' na e'twa. Ananse see, "E! Nyankonpon 'dom ni na gyae," na e'twa. Ananse see, "Wo bo afu a ma no nwo." O! Nyankonpon 'dom no nnyina hu! Efei Sekan no nam 'wiem'; e'ba Kwaku Ananse ho'a. Osee, "Fwe o! wo nni me? Wo nni me? Me Kwaku Ananse na mebefaa wo Aberewa ho."

bit of the skin and put it on top. When the food was cooked, he took it off, and all had turned into stones, but the single piece of skin which he had placed on the top had turned into good food. Father Spider said, "Eh! this reincarnation of a rascal didn't lie (after all)." And the Spider went and swept up the skins and brought them and put them on the fire. When the food was cooked, he took it off the fire, and it had turned into as well-cooked yams as you could wish to see. He said, "Old-woman-grandmother, this is all very well, but you must now give me meat to add to it." Old-woman-grandmother said, "Go and look on the tree, there are Monkeys on it; when you go, you will say, 'You are beasts.'" The Spider said, "This woman! I and the Monkeys have no cause of quarrel, and why am I to go and abuse them in this manner?" Old-woman-grandmother said, "Go, and if trouble comes, that is my affair." The Spider set off. He said, "You Monkeys, you who are on these trees, Old-woman-grandmother says you are beasts." The animals said, "If it were not for Old-woman-grandmother we should beat you." Old-woman-grandmother said, "Then come and beat him." Ananse said, "Old woman, that's not fair." Then the animals fell upon him and came and beat Ananse. The Old woman said, "My Knife The-sharp-one, cut off their heads." Tintin! (was the sound the knife made as it set about its work). The Old-woman-grandmother said, "Softly and easy now." But the Spider didn't hear (her say that). Now, the Spider collected the meat and came back to the house, and the Old woman went aside for a little. Then Ananse stole her knife and thrust it into his bag, and ran off and came back to his village. When he arrived back at his village, he said to (his son), "Ntikuma, because of this knife, which I have laid my hands upon, let us go to the bush." So they set off, and went and saw some Wild Pigs. Ananse said, "Ntikuma, go and abuse them. Ntikuma went and said, "Bush-pigs, you are filthy." The Bush-pigs replied, "If it were not that you are Kwaku Ananse, the Spider's son, we should come and beat you." Kwaku Ananse said, "Come and beat him by all means, he is totally bad, his impudence is no joking matter." The Bush-pigs were about to beat him, when Kwaku Ananse said, "Old woman's Knife, The-sharp-one, cut off their heads for me." Oh! and the Knife fell upon them, and finished cutting off all the beasts' heads. Then it set about cutting down the trees. Kwaku Ananse said, "Hai! what is this you are about? I said cut off the beasts' heads, and you finished doing that, and now what is all this?" Now Ntikuma looked on for a while, then he said, "Softly and easy now." Kwaku Ananse did not hear him, and the Knife came to the ground, and Ananse went and got it. They returned home. Next day, when things became visible, Kwaku Ananse said that they would go to the Sky-god there. Ntikuma said, "Father, don't go if it's on account of



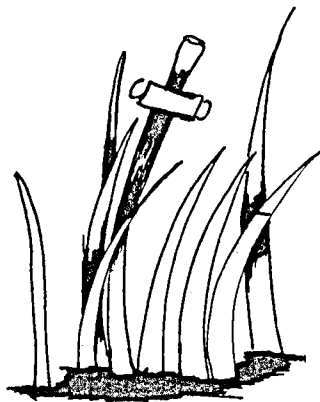
The monkeys beating Ananse

O! efei na Kwaku Ananse ti, tan! Na Sekan nam nam; na babi a eko siye na edanee ahahan bi a ye'fre no " Etene " y'ano nam, nam, nam no. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



Old woman's knife cutting off the heads
of bush-pigs and trees

this Knife." Ananse said, "Get out there." Ntikuma said, "Go your own way." Ananse set off, and went to the Sky-god there, and said to him, "Sire, to-day, if there is any one has offended you, I alone, I, Kwaku Ananse, I shall cut off all their heads in a single day and give to you." The Sky-god said, "There is a thank-offering for any one who can do so, for a great hostile army is standing on the outskirts of the town, so off you go." Ananse said, "Let them bring wine and one sheep." Immediately they brought them. Ananse went out on the path; Ananse asked the hostile army, "Is it you who say you are going to fight with the Sky-god?" They replied, "Yes, that is what we say." Now the Sky-god's forces stood behind Ananse. Then Kwaku Ananse addressed the Old woman's Knife, The-sharp-one, saying, "Cut off the heads of this hostile army for me." And the Knife cut off their heads, tan! tan! and finished. Ananse said, "That is good, desist." But the Knife fell upon the army of the Sky-god and was cutting off (their heads). Ananse said, "Oh, that's the Sky-god's army, so stop." But it cut on. Ananse said, "If your breast is choked, let it become cool." Oh! all the Sky-god's army were wiped out. Now the Knife travelled in the air; it came to where Kwaku Ananse was. He said, "Look out, don't you know me? Don't you know me? I am Kwaku Ananse, I brought you from the Old-woman's there." Oh! now Kwaku Ananse's head fell with a, tan! And on and on went the Knife; and the place where it stopped turned into a certain grass, which we call "Etene" (spear-grass); its edge is very, very, very sharp. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



Spear-grass

Ye' nse se, nse se o

SE YOYE A NNIPA NE MMOA BONE NYANE

YE'SE Owuo ne Nna ade koro. Na dakoro bi na Owuo bisaa se, "Hwane na obetimi agye me nsam' adie?" Akokonini te ho'a; osee, "Kokuro! metimi." Oberekuo see, "Du du, du du du, metimi!" Apatupere see, "Twetwero, twetwero metimi." Owuo see, "Mo nim se, 'nipa nkwa, ene ne kra, na 'nipa da a, na m'ayi ne kra m'afiri nem', na wadane dieben; mo nim se na wadane funu?" Mmoa mmiensa no see, "Ye'nee ye'be nyane yen." Owuo see, "Se mo timi a, mema mo pan'in." Adeesaye na nnipa nnyina dedaye. Adasuo mmienu twaam', na Oberekuo ama so, "Du du, du du du!" Na Otwe abo pitiri, anyane; osee, "Wie! yei die adie nkyeye me'ko didi kakra; seisei obofuo mmaye." Otwe koo dua bi ase; o'didi. Na Akokonini ama so, "Adeekaye, w'ahu? Adeekaye, w'ahu?" Na obofuo abo pitiri anyane; ama ne 'tuo so, oko wuram'; obefwe Otwe na ogyina ho yi; omaa ne 'tuo so, pamm! waku no. Efei na Apatupere se ama so, "Mo nsore! mo nsore!" Na nnipa nnyina atwetwe ye'mu, na y'asoresore. Efei mmoa no koo Owuo ho, ko boo no amanee se, "W'ahu se y'anyane nnipa nnyina." Owuo see, "O! eye me nwanwa; efiri nne e'koro yi mo ne wiasse mpan'in." M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

AKOKOA KWASI GYINAMOA

AKOKOA Kwasi Gyinamoa na owo onuanom mma nwotwe, ye'mu fuara nni kunu, na ye'siim' se ye'ko babi alope kunu. Akokoa Kwasi Gyinamoa see, "Me ne mo beko." Ye'see, "Ye'ne wo'nnko." Opan'in a odim' see, "Mo mma no ne yenko, na se ye'duru 'kwanm' na se kase wo yen a, watu ama yen." Ye'siim' ne Akokoa Kwasi Gyinamoa koreye. Ye'ko duruu asuo bi so, na efa e'sen hyire; efa e'sen ntwuma; na efa so e'sen bidie. Ye'see, "E! ebeye den na y'atimi atwa asuo yi?" Akokoa Kwasi Gyinamoa de bodua fweem' maa nsuo nom' tee mmienu, na ye'faam' koye. Ye'ko duruu kuro bi so; kuro no kakraka. Akokoa Kwasi Gyinamoa see,

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT MEN AND THE ANIMALS BEGAN TO AWAKE FROM SLEEP

THEY say that once Death and Sleep were one and the same thing. Now, one day, Death inquired, "Who is able to take a thing out of my hand?" Akokonini, the Cock, was standing there; he said, "Kokuro, I can." Oberekuo said, "Du du, du du du, I can!" Apatupere said, "Twe-twero, twetwero, I can." Death said, "You know that a man's life is his *kra* (soul), and that when a man sleeps, and I have taken his soul away from him, then what does he become; you know that he becomes a corpse?" The three creatures said, "Then we shall awaken them." Death said, "If you can, I will make you elders." Things began to fade away, and all men slept. The second dew-fall had passed, when Oberekuo lifted up her voice, "Du du, du du du." Then Otwe, the Duyker, shook himself and started up from sleep; he said, "Well, before things begin to become visible, I shall go and eat a little; just now the hunter has not yet arisen." The Duyker went off beneath a tree; he was eating. Next, Akokonini, the Cock, lifted up (his voice): "It is dawn, have you seen? It is dawn, have you seen?" And the hunter shook himself and started up from sleep and took up his gun; he went off to the bush; he saw the Duyker standing there; he raised his gun, pamm! he has killed it. Now the Apatupere bird also lifted up her voice, "You must rise up, you must rise up." And all men stretched themselves and arose. Now, these creatures went to Death, there to tell him the news, saying, "You have seen, we have awakened all men." Death said, "Oh, it is wonderful to me; from to-day onwards you are the Elders (of all things) under the sky."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

CHILD-KWASI-GYINAMOA

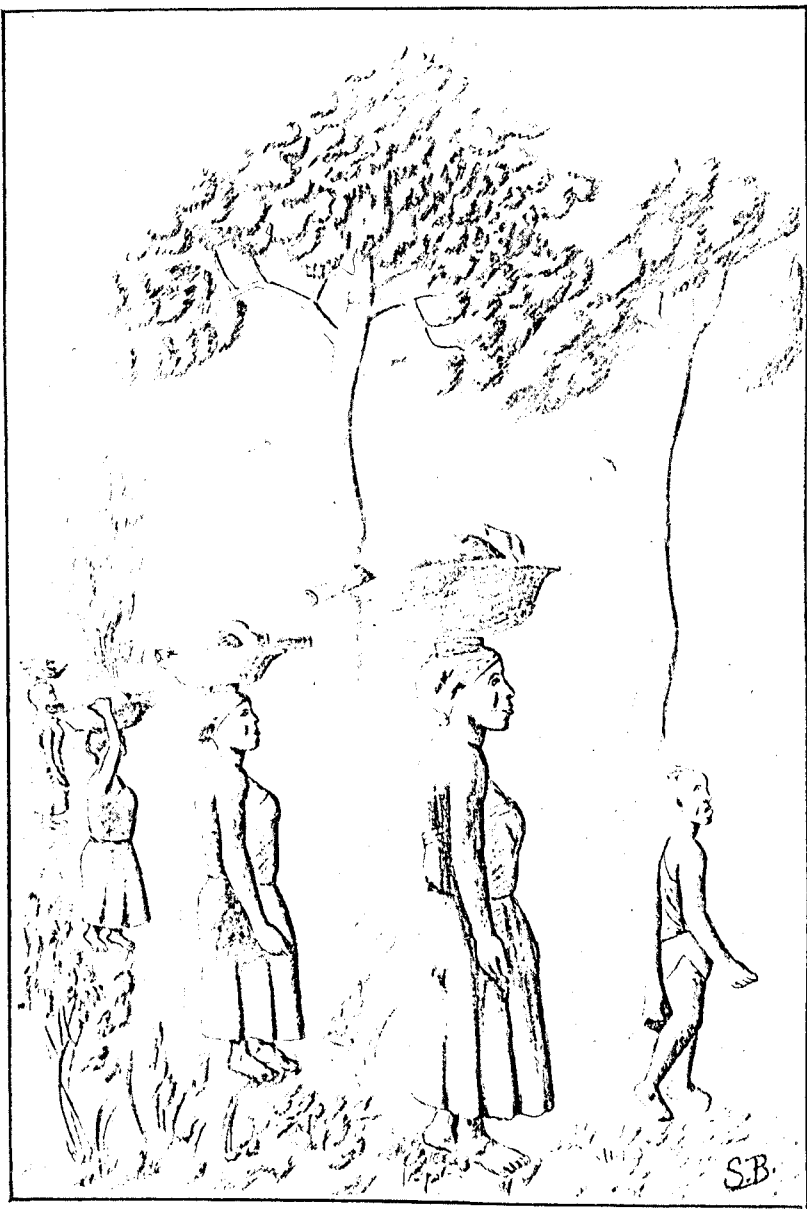
THERE once was a child, Kwasi Gyinamoa, and he had eight sisters, and not a single one among them had a mate, so they set out, saying that they were going somewhere to go in search of husbands. Child-Kwasi-Gyinamoa said, "I and you shall go." They replied, "We and you shall not go." The eldest among them said, "Let him go with us, and when we reach (well on) the way, and a thorn pierces us, he can pull it out for us." They set out, and Child-Kwasi-Gyinamoa went (with them). They came to a certain river, and part of it flowed like white clay; part of it flowed (like) red clay; and part of it flowed (like) black charcoal. They exclaimed, "Eh, what is to be done that we may cross this stream?" Child-Kwasi-Gyinamoa took his (magic) cow-tail-switch, struck (the water), and made the water divide into two, and they passed through it, and went on. They came to a certain town; it was a very large town. Child-Kwasi-Gyinamoa said, "The town is dinn (i. e. silent save for the chirping

"Kuro dinn, nnipa nnim?" Efei anoma bi see, "'Nipa wo 'fie ho, na mo nko." Ye'bekoro, aberewa bi na ne ti si ne nan soo, na o'fwefwem' 'dwie. Ohunuo Akokoa Kwasi Gynamoa, na wama ne tiri no so, de asi so; osee, "Me nananom, aden na obi mma ha na mo aba ha?" Akokoa Kwasi Gynamoa see, "Me nua mma nwotwe, na ye'nnya kunu nwadee, na ye'se, ye'bepe kunu aware." Nana Aberewa see, "O! aye yie, me nso me mma nwotwe." Nana Aberewa somaa ne nana se onko fre ne mma. Ye'baye no, woi see, "Me kunu ni," woi see, "Me kunu ni." Ye'wareye wieye no, na aberewa kogye aduro a yefre no "dokum", de totoo ne mma konm'. Na woi ne no ye'ko daye. Na Akokoa Kwasi Gynamoa nso ne aberewa daye. Eduruu anadwo, aberewa ato ne se ko, se ode'ko kum mma no. Akokoa Kwasi Gynamoa see, "E! e! e!" Aberewa see, "Aden?" Akokoa Kwasi Gynamoa see, "Se me wo me kurom' a, nkra me da a me ntimi nna yi, na eno atwa bayere kantira de ato me gyam', na wafa sonce ako sa nsuo abere me anom." Nana Aberewa siim' koo asuom', na Akokoa Kwasi Gynamoa ko woroworo dokum no firii aberewa mma konm', de yenyane onuanom. Aberewa firii asuom' baye; osee, "Me sa nsuo no a, ennsa." Akokoa Kwasi Gynamoa see, "Ko fa sudetee, na tete ahahan gum' na fa sa." Aberewa ko yee sa, na osaa nsuo guum'; na aye yie. Ode baye na oyii bayere no ogyam' de maa Akokoa Kwasi Gynamoa diye, na onom nsuo no guu so. Efei, otoo ho na wada. Nana Aberewa soreye; osee, "Me o!" Otoo ne se ko, na ode wuraa danm'; ode ne nsa kekaa nkoda no konm', na die dokum nna ne konm' na ode ne se no ahye no. Ode sa' na okum nkoda nwotwe no. Onnim se ono ara ne mma na okum yen. Adeekyeye anopa tututu na Nana Aberewa siim' koo afuom'. Akokoa Kwasi Gynamoa so ka kyeree onuanom maa ye'dwaneye. Nana Aberewa firii afuom' baye. Akokoa Kwasi Gynamoa see, "Nana Aberewa e! Nana Aberewa e! wo nye 'kwasca a, nkra w'akum wo mma? Me na me ne me nuanom ye'koro no." Nana Aberewa see, "Nye biribi, die onim wo do." Okoye, na Nana Aberewa so danee no ho ababawa, na ofaa adenikum fuaye koo Akokoa Kwasi Gynamoa kurom'. Osee, "Onipa a obetimi de ben asa adenikum yim', na meware no." Nnipa a ye'wo kuro nom' nnyina saye; y'antimi. Akokoa Kwasi Gynamoa saam'. Osee, "M'aware wo." Akokoa Kwasi Gynamoa see, "Me die me'nnware wo." Na ne wofa na owaree no. Oko ne no daye, na otutuu n'ani mmieniu de koreye. Ababawa no sec, "Akokoa

of cicada), is there no person in it?" Now a Bird spoke, saying, "There is some one in the house there, go on." They went on, and there was an old woman, with her head resting upon her legs, and she was searching in it for lice. When she saw the Child-Kwasi-Gyinamoa, then she lifted up her head and replaced it; she said, "My grandchildren, why, when no one is to come here, have you come here?" Child-Kwasi-Gyinamoa replied, "My sisters are eight, and they have not got husbands with whom to mate, and so they said they would come and seek for husbands whom they should marry." Old-woman-grandmother said, "Oh, that is all right, for I, too, have eight children." Old-woman-grandmother sent her grandchild to call her children. When they came, this one said, "Here is my husband," that one said, "Here is my husband." When they had all finished being paired off, then the old woman went and got a charm called *dokum*, and tied it on the necks of her children. Then each went off to sleep with his wife. And Child-Kwasi-Gyinamoa also went off to rest with the old woman. When night came, the old woman lit up her teeth, bright red, in order to go off to kill the girls with them. Child-Kwasi-Gyinamoa said, "E! e! e!" The old woman said, "What is it?" Child-Kwasi-Gyinamoa replied, "When I am in my own village, and when I go to rest but cannot sleep, then mother cuts a slice of yam and puts it in the fire, and she takes a perforated calabash and goes and splashes water to bring for me to drink." Old-woman-grandmother set off to go to the stream, and Child-Kwasi-Gyinamoa went and slipped the charm called *dokum* from the necks of the old woman's children, and took them and hung them on his sisters'. The old woman returned from the water; she said, "I tried to splash water (in that strainer), but I could not splash it." Child-Kwasi-Gyinamoa replied, "Go and get some mud, and pick leaves and put them in (the strainer), and take it and splash." The old woman went and did so, and she splashed water in it, and it was all right. She brought it, and she took the yam off the fire, and gave it to Child-Kwasi-Gyinamoa to eat, and he drank the water as well. Then he threw himself down and slept. Old-woman-grandmother rose up; she said, "It is I." She lit up her teeth, (until they shone) red, and went off with them and entered the room; she felt with her hand round the necks of the children, and the one on whose neck the *dokum* charm did not lie, she burned up with her teeth. In this way she killed the eight children. She did not know that it was her very own children whom she had killed. When things became visible, very, very early Old-woman-grandmother set out to go to the plantation. Child-Kwasi-Gyinamoa also went and told his sisters and made them flee away. Old-woman-grandmother came back from the plantation. Child-Kwasi-Gyinamoa said, "Old-woman-grandmother e! Old-woman-grandmother e! if you were not a fool, would you have killed your own children? As for me, I and my sisters are going off." Old-woman-grandmother said, "It is of no consequence, he who knows (how to deal with you) is yonder." He went off, and Old-woman-grandmother too transformed herself into a beautiful maiden, and she held a gourd-rattle, and went off to Child-Kwasi-Gyinamoa's village. She said, "The person who can take an arrow to pierce this gourd-rattle, I shall marry him." All the people who were in the village (tried to) pierce it, but were not able. Child-

Kwasi Gynamoa e, wo wofa ani mmienụ na m'atutu e'koro no." Akokoa Kwasi Gynamoa see, "Fa ko na die onim wo do." Adeekyeye, ye'see, "Akokoa, kogye wo wofa ani bra." Osee, "Me'nko." Ye'kaye, kaye, na osiim'. Na Akokoa Kwasi Gynamoa nim se Nana Aberewa nana bi nyem, sa nti ono so faa apakyie de butuu n'afuru so, na ofuraa so ntama, siim' koo Nana Aberewa kurom'. Odururu nkwantia, na osuye. Nana Aberewa see, "Aden?" Osee, "Me kunu na me no e'ba, obeduruu bepo so, wafwe ase ama n'ani mmienụ atutu agu." Nana Aberewa see, "Aye yie, Akokoa Kwasi Gynamoa 'tofuo, wofa ani benkum ne yei, nifa so ne yei. Wo kor'a, wo se, 'm'ani kuru, m'ani kyiren'." Akokoa Kwasi Gynamoa nsa kaye pe, osee, "Nana Aberewa e, me wofa ani a wo betutuye na me de e'koro no." Nana Aberewa see, "Nye biribi die onim wo do." Akokoa Kwasi Gynamoa baa 'fie, na ode ani no sisii owofa ani mmenam'. Osee, "M'ani kuru, m'ani kyiren," na owofa ani ate kann. Adeekyeye, nkoda nnyina ko dwaree asuom'. Akokoa Kwasi Gynamoa see, "Me'nnware." Ye'see, "Dabere woye pere?" Ye'kaa sa, na ne bo afu, na odwareye. Otoo nsuo nom'a pe, Nana Aberewa de nom' twom! Osee, "Akokoa Kwasi Gynamoa m'anya wo," na ode no koo ne kurom'. Na Nana Aberewa ko faa kenten buaa no, na ode abe sii 'gya so. Osee, "Me'ko gyabu manm'; me'ko sorono manm', na me'bekum Akokoa Kwasi Gynamoa." Osiim' koreye, na Akokoa sesaa mmosea na oboboom' pupru! pupru! Nana Aberewa no nana see, "'Dien na wo' wie?" Osee, "Atadwe." Osee, "Ma me bi nwe." Osee, "Bebue me." Osee, "Wo beko." Osee, "Dabi me'nnko." Obuee no na ofiri baye; Aberewa nana nso o'wo abe. Akokoa Kwasi Gynamoa faa abewoma de boo Nana Aberewa nana, kum no. Na oworee Nana Aberewa nana nwoma, na ode duraa ne ho. Nana Aberewa baye; osee, "Aden na wo ho fi nie?" Osee, "Akokoa Kwasi Gynamoa na me kum no; me de no asi 'gya so." Nana Aberewa ne de a eye no, na omaa asa so se:
 "Akokoa, w'akum Akokoa Kwasi Gynamoa,
 Dabi, wo beyi bi."

Na onooa aduane no wieye; ye'te ho ye'didi. Nana Aberewa saa nkwan fweo! fweo! Akokoa Kwasi Gynamoa see, "Wo nana tiri ho nkwan na wo'sa." Nana Aberewa see, "Wo se sen?" Osee, "Me se nkwan yi nkyene nnim." Nana Aberewa see, "Ko fa bi bra e." Na oko faa bi baye. Ye'didi wieye, Nana Aberewa see, "Efei die m'akum Akokoa Kwasi Gynamoa, me



“ They set out, and Child-Kiwasi-Gyinamoa went with them ”

Kwasi-Gyinamoa pierced it. She said, "I have married you." Child-Kwasi-Gyinamoa said, "As for me, I shall not marry you." So his uncle married her. He went off to sleep with her, but she plucked out his two eyes, and went off with them. Then the young girl said, "Child-Kwasi-Gyinamoa there! I have plucked out the two eyes of your uncle and I am going off with them." Child-Kwasi-Gyinamoa replied, "Take them and be off, for he who knows (how to deal with you) is yonder." Next morning, when things became visible, they said, "Child, go and recover and bring back your uncle's eyes. He said, 'I shall not go.' They urged and urged him, and (at last) he set out. Now, Child-Kwasi-Gyinamoa knew that Old-woman-grandmother's grand-daughter was *enceinte*, so he, too, got a calabash and clapped it on his stomach, and bound his cloth over it, and set off going to Old-woman-grandmother's village. When he reached the end of the town, he wept. Old-woman-grandmother said, "What's the matter?" He said, "I and my husband were coming, and when he reached the top of the hill he fell down and that caused his two eyes to come out and fall down." Old-woman-grandmother said, "That's all right, here is the left eye of that reincarnated rascal's, Child-Kwasi-Gyinamoa's, uncle, and here also is his right eye. When you go (to where your blind husband stands) you must say, 'My eyes jump about, my eyes are clear.' " No sooner had Child-Kwasi-Gyinamoa's hand touched them, than he said, "You there, Old-woman-grandmother, these are my uncle's eyes which you plucked out, and I am going off with them." Old-woman-grandmother said, "That does not matter, he who knows (how to deal with you) is yonder." Child-Kwasi-Gyinamoa came home, and he took the eyes and replaced them in the sockets of his uncle. He said, "My eyes jump about, my eyes are clear," and his uncle's eyes opened clearly. Next morning, when things became visible, all the children (in the village) went to bathe in the stream. Child-Kwasi-Gyinamoa said, "I am not bathing." They said, "Perhaps you have an embryo tail?" When they said so, his breast became choked, and he bathed. No sooner had he jumped into the water, than Old-woman-grandmother seized him, twom! She said, "Child-Kwasi-Gyinamoa, I have got you," and she went off with him to her village. Then Old-woman-grandmother went and got a basket and covered him over, and got palm-nuts, and set them on the fire. She said, "I am going off to the onion tribe, I am going off to the spice tribe, and then I shall come and kill Child-Kwasi-Gyinamoa." She set off, and Child-Kwasi-Gyinamoa gathered up pebbles and began to crunch them, pupru! pupru! Old-woman-grandmother's grandchild said, "What is it you are chewing?" He said, "Tiger-nuts." She said, "Give me some to chew." He replied, "Uncover me." She said, "You would go off." He replied, "No, I shall not go off." She uncovered him, and he emerged; the grandchild of the old woman was pounding palm-nuts. Child-Kwasi-Gyinamoa took the palm-nut pestle, hit the grand-daughter of Old-woman-grandmother, and killed her. Then he peeled off the skin of the grand-daughter of Old-woman-grandmother, and dressed himself in it. Old-woman-grandmother returned; she said, "Why are you all filthy like this?" He replied, "I have killed Child-Kwasi-Gyinamoa; I have put him on the fire." This news was sweet for Old-woman-grandmother, and she danced and lifted up her voice (and sang):

nana bra." Obaye na oko faa sika de yee ne ho kama. Efei na Nana Aberewa fwee n'anim ha. Osee, "A! akoda yi w'anim se me Akokoa Kwasi Gyinamoa." Akoda no see, "Nana aden nti na wo nim se Akokoa Kwasi Gyinamoa abekum me nuanom nwotwe nnyina, nti na wo'ka me ya?" Nana Aberewa see, "Mua w'ano." Efei na akoda no ane asi 'fie ho. Onana prapraye. Osee, "Fa ma me nko to nnu sumina so." Na Akokoa Kwasi Gyinamoa fa soaye. Oduruu sumina so, na otetee sika a aberewa de aye ne ho nnyina, na okyekyereye. Efei na osee, "Nana Aberewa e! Nana Aberewa e! me ne no, Akokoa Kwasi Gyinamoa, m'abekum wo nana bio, efei so m'afa wo sika." Nana Aberewa see, "Me kaye se w'anim se Akokoa Kwasi Gyinamoa, yeidie, die wo bekoro, me ne wo na ebekoro." Na ye'mmieniu de mmirika guum', kiri! kiri! kiri! Akokoa Kwasi Gyinamoa duruu ne kurom', na ode sika no maa n'abusuafuo, na osii 'kwan so na oko hyee 'kwan'kyen, na Nana Aberewa so koo ho. Ene se wo nam 'kwan so a, wo bete okwankyen "pe!" Na Nana Aberewa na o'pam Akokoa Kwasi Gyinamoa.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

OKWAN BIARA SO A WO BEHUNO SE OSEBO ADWIRIDWIRI, NA ADANKO AFA SO

YE'SE Osebo ne Osebowa ne Adanko ne Adankowa na ye'te akura. Na okom baye. Na Osebowa se o'ko asuo. Okoye, na Adankowa e'yam aburo. Osebowa see, "E! eno, yedie wo nyaa no he?" Adankowa see, "Me kunu, na okwan kesie bi a eda mfikyire ha na ofaa so se o'ko pe ahabayere, na oko nyaa aburo yi, nti gye woi ko noa we." Osee, "Me da w'ase Aku." Na Osebowa de koo 'fie, ko sii 'gya so. Na okunu baye, na obisaa no, na osee, "Adankowa na omaa me, na ose okwan kesie bi a eda mfikyire ho, na ne kunu faa so na oto baye." Osebo see, "Enee okyena meko ho anopa tututu." Na Osiim' koye. Obekoro, na aburo na abuo yi. Na ofaa ne sekan twitwaa bi boo bede sesa guum'. Na Adanko tee ne 'fie, na ohunoo se Osebo abesen ko afuo nom'. Ehoara na ono so

"Child, you have killed Child-Kwasi-Gyinamoa, Some day you will be somebody."

She finished cooking the food, they sat down beside it, and ate. Old-woman-grandmother splashed the soup (into her mouth with a loud noise), fweo! fweo! Child-Kwasi-Gyinamoa said, "You are splashing soup (into your mouth) made from your grandchild's head." Old-woman-grandmother said, "What 's that you say?" He replied, "I was saying there is no salt in this soup-stew." Old-woman-grandmother said, "Go and fetch some." So he went and got some. They finished eating, and Old-woman-grandmother said, "Now that I have killed Child-Kwasi-Gyinamoa, come hither, my grandchild." When he came, she took gold trinkets and adorned him finely. Now, Old-woman-grandmother gazed in his face for some time. She said, "Ah! this child's face reminds me of that of Child-Kwasi-Gyinamoa." The child said, "Grandmother, why, when you know that Child-Kwasi-Gyinamoa came and killed all my eight kinsmen (do you speak like that), for you make me sad." Old-woman-grandmother said, "Shut your mouth." Now the child eased himself there in the house. The grandmother cleared it away. He said, "Let me go and throw it away on the midden-heap." So Child-Kwasi-Gyinamoa carried it away. When he reached the midden-heap, he took off all the gold ornaments with which the old woman had adorned him and tied them up. Then he said, "Ho there, Old-woman-grandmother, ho there, Old-woman-grandmother, I am he, Child-Kwasi-Gyinamoa, now for a second time, I have come and killed your grandchild, and besides I have taken your gold ornaments." Old-woman-grandmother replied, "I said your face resembled that of Child-Kwasi-Gyinamoa; now wherever you go, I go with you." Then they both ran off, kiri! kiri! kiri! Child-Kwasi-Gyinamoa reached his village, and he gave the gold trinkets to his blood-relations, and he went to the path, and hid on the side of it, and Old-woman-grandmother also came there. That is why, when you walk on a path, you will hear a rustling sound, "pe." That is Old-woman-grandmother chasing Child-Kwasi-Gyinamoa.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

ON ANY PATH, WHERE YOU SEE THAT OSEBO, THE LEOPARD,
HAS SCRATCHED, THERE ADANKO, THE HARE, HAS
(ALREADY) PASSED

THEY say that a male Leopard and a female Leopard, and a male Hare and a female Hare, once lived in a small village, and a hunger came. Then the female Leopard said she was going to the stream. As she was going (she met) the female Hare grinding corn. The female Leopard said, "Ah, mother, where did you get such a thing?" The female Hare replied, "There is a wide path which stretches behind here, and my husband was following

siim'. Oduruu nkwantia, na odanee Otwe. N'efa aporo; efa mporoye. Na okoo n'anim na wadane Oyuo. N'efa aporo; efa mporoye. Na okoo n'anim na wadane 'Tromo. N'efa aporo; n'efa mporoye. Na okoo n'anim na wadane Ekuo. Enee ne nnyina 'mono. Efei bede ne aburo na eso 'Sebo na o'ba. Obaye na wabeto Ekuo. Osebo see, "Kom beba nnya mmaye, na mmoa yi e'wuo yi." Na osane ne ho, na obetoo 'Tromo; na osane ne ho, obetoo Oyuo; na osane ne ho, na obetoo Otwe. Na osee, "E! se mmoa yi doso, enee meko na m'ako tase." Otoo aburo ne bede twenee fam', na osiim' se o'ko fa mmoa no a ye'wo kan no. Obekoro, ye'nni ho. Efei obeba, bede ne aburo nni ho. Osiim' koo 'fie kotenaa ho komm. Osebowa bisaa no se "Aburo wo he?" Osee, "Me koye m'annya bi m'anto." Na Osebowa koo asuom', na oko too Adankowa. Osebowa see, "Medie nnora me kunu see okoye wannya aburo no bi anto." Adankowa see, "Oboa, nnora die okofaye me kunu na oboroo no gyee ne nsam'." Osebowa siim' koo 'fie. Oka kyeree ne kunu see, "Mo! mo! mo! wose wo koye w'annya aburo no bi, na se Adanko na oboroo wo gyee wo nsam'." Osebo see, "Adanko ne hwan, okyena meko ako ne no abo mma?" Adanko tee ne 'fie na wate. Oka kyeree ne yere se, "Okyena Osebo beba ha abene me ako nti mehyia no 'kwan, na ebia wo besuro." Adeekyeye Adanko siim'. Oduruu kurotia, na wadane Adowa, na o'fe hyire, bidie, ne mogya. Na okoo n'anim, na wadane Wansane, na o'fe sa'ra. Okoo n'anim na wadane Ekuo. Osebo see o'ba. Adowa see, "Agya 'Sebo so me mu, na me'wu." Osebo see, "Aden?" Adowa see, "Adanko na me ne no ko dii aburo'sem, na waboro me, na me'wu." Osebo see, "Ma me die me nsen." Na okoye. Na wakoto Wansane. Wansane see, "Osebo so me mu, na se Adanko ye'ne no nni aburo'sem." Osebo see, "Aden?" Wansane see, "Me koye na wabo me, ene se me'wuo." Osebo see, "Ma me mmesen." Okoye, na oko too Ekuo. Ekuo see, "Agya 'Sebo so me mu, na me'wu." Osebo see, "Aden?" Ekuo see, "Adanko na me ko ne no dii aburo'sem, na wabo' me na me'wuo." Efei na Osebo fwee ha. Osee, "E! mesan na aburo'sem koro yi ara bi na me'ko ne no adie, na se obo' me e!" Na Osebo de atu, kiri kiri! Eho ara na Adanko so soreye. Oguu no so, na Osebo tramm' see, "'Sebowa e! dwane o!" Osebo duruu ne 'fie ko wuraa ne danm', na ode ne ti peme dan no, na owuraam', na Adanko so soo ne sere mmienu. Na Osebo see, "Agya Adanko gya me." Adanko see, "Me'nnya wo, na mebo' wo." Osebo see,

it to go in search of wild yams, and he went and got this corn, so take this (and go and cook and chew it." She replied, "Thank you, Aku." Then the female Leopard took it off home, to go and set it on the fire. And her husband came, and he asked her (where she had got the corn), and she said, "The female Hare gave (it) me, and she said that a wide path lies behind there, and that her husband took it, and brought (some corn) and came with it." The male Leopard said, "Then to-morrow I shall go there very, very early in the morning." So he set out. When he went, there was corn in plenty. Then he took his knife and cut some, and he made a palm-leaf basket, gathered up (the corn), and placed (it in it). Now Adanko, the male Hare, was at his house, and he saw that the male Leopard has passed to the farm. At once he, too, set off. He came to the end of the town and he turned into a Duyker. Half of it was rotten; half was not yet rotten. And he went farther on, and turned into an Oyuo (antelope). Half of it was rotten; half of it was not yet rotten. And he went on, and he turned into a Bongo. Half of it was rotten; half of it was not yet rotten. And he went on, and turned into a Buffalo. The whole of it was fresh. Now the Leopard was coming along carrying the basket and corn on his head. He came and met the Buffalo. The Leopard said (to himself), "A famine will come, but it has not yet become (severe), yet these beasts are dying." And he passed by it, and came upon the Bongo; and he passed by it, and came upon the Oyuo; and he passed by it, and came upon the Duyker. Then he said, "Oh, these beasts are indeed many, so I shall go and collect (them)." He threw down the basket and corn, and set out to go and fetch the animals, beginning from that first one. When he went, they were no longer there. Then he came back, but the basket and corn were (also) gone. He went off home, and sat down in silence. The female Leopard asked him, saying, "Where is the corn?" He said, "I went (there), but could not get any to buy." Now the female Leopard went off to the stream, and (there) she met the female Hare. The female Leopard said, "All I have to say is that yesterday my husband said that when he went, he did not get any corn to buy." The female Hare replied, "He is deceiving you, for yesterday, when he went and got (some), my husband beat him and relieved him of it." The female Leopard set off home. She informed her husband, saying, "Well done! well done! well done! you said you went and didn't get any corn, while it was that Hare who beat you and took it out of your hands." The Leopard said, "Who is the Hare? To-morrow I shall go and have a fight with him with sticks." The male Hare sat at home and he heard (this). He went and said to his wife, "To-morrow, the male Leopard will come here to have a fight with me, therefore I shall go and meet him on the way, for perhaps you will be afraid." Next morning, when things became visible, the Hare started off. He reached the outskirts of the town, and he turned into an Adowa antelope, and he was vomiting up white clay, charcoal, and blood. He went on in front, and he turned into a Bush-buck, and he was vomiting in the same way. He went on in front, and he turned into a Buffalo. The Leopard was coming along. The Adowa antelope said, "Father Leopard, support me, for I am dying." The Leopard said, "What is the matter?" The Adowa antelope said, "The Hare and I went to settle a dispute about corn, and

“ Me sere wo, mmo’ me, na ma me abosom me nnom se okwan biara a wo befa so, meba m’abebo.” Ene se wo fa ’kwan bi’a so a, die wo behuno se Osebo adwiridwiri no na Adanko afa so.
M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye’ nse se, nse se o

SE YOYE A ’KRAMAN, KORONO AMPA NE SO DA

OKRAMAN na owo ho, na ne korono nti onnya ’ba nware. Na osiim’ koo kuro bi so ko nyaa oba wareye. One ne yere wo ho, na ne ye’ siim’ baa ne kurom’. Efei ne kunu kraa no se obeba ne ho. Na n’ase ’barima faa ’tuo koo wuram’ ko kum oyuo, de behyee ’Kraman akyi. Edii beye nnansa, Okraman koo ho, na okoye no, ohunoo se oyu’nam no egu ’gya so wo aduho. Anadwo one ne ye’ ko daye. Okraman se o’si abedwonso, ohunoo nam no se e’sone sradec gu ’gyam’. ’Kraman san ko daye de ne ti too sumeye so fwee nam no ha. Efei na nam no panpan afa no so; ogye ne ho a, ennye. O! na wasore ko nam no ho, ako we ne nnyina, na wasan abeda. Adeekyeye anopa, ne yere se o’ko pra, obefwe nam no, bako mpo nna ho. Ne yere no see, “ Eno e! eno e! enam no nnyina na obi

he beat me, and I am dying." The Leopard said, "Let me pass on." He went on, and he met the Bush-buck. The Bush-buck said, "Leopard, support me, for that Hare is not one with whom to have a corn dispute." The Leopard said, "What is the matter?" The Bush-buck said, "I went and he beat me, that is why I am dying." The Leopard said, "Let me pass on." He went on, and came across the Buffalo. The Buffalo said, "Father Osebo, support me, for I am dying." The Leopard said, "What's the matter?" The Buffalo said, "I went and had a dispute about corn with the Hare, and he beat me, and I am dying." Thereupon the Leopard pondered long (and at length said he to himself), "E! I shall turn back, for it is a similar corn case I have to settle with him, and suppose he beat me . . ." And the Leopard began to flee, *kiri! kiri!* Immediately the Hare, too, rose up. He chased him, and the Leopard shouted out loudly, "Female Leopard, flee away o!" The Leopard reached his home, and disappeared into his room, and he took his head and knocked one of the walls and passed through, but the Hare caught hold of him by the two hind legs. And the Leopard said, "Father Hare, let me go." The Hare said, "I will not let you go, I shall beat you." The Leopard said, "I implore you, don't beat me, but give me the gods to drink and swear upon that any path you will follow, I shall come and clear it." That is why, when you take any path at all, and see that the Leopard has scratched there, (you know) the Hare has passed that way. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

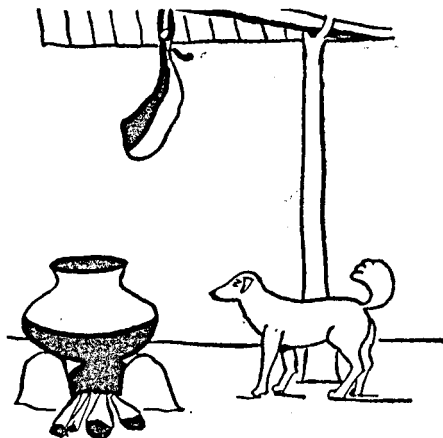
We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT 'KRAMAN, THE DOG, CAN NEVER BE CURED OF HIS THIEVING (WAYS)

THERE once was a Dog, and because of thieving habits, he could not get a woman (of his own village) to marry him. So he set out for a certain town to go and get a female to mate with him. (He married, and returned with her to his village.) He and his wife lived there (for a time), when she set out, and went back to her village. After a time, her husband sent a message, saying he was coming there. His father-in-law took his gun and went off to the bush to kill an antelope in preparation for the Dog's arrival. About three days later, the Dog went there, and when he went, he saw that the flesh of an antelope was on the fire, in the courtyard. When night came, he and his wife went to rest. The Dog was about to step outside to make water, when he saw the meat with the fat dripping into the fire. The Dog returned and went and lay down, and he put his head upon the pillow (and lay) and gazed long at the meat. Now the scent of the meat reached him; he tried to bear it, but he could not. Oh! up he rose and went to where the meat was; he chewed it all up, and returned and lay down. Early next day, when things became visible, when his wife was going to sweep, she looked for the meat, not even one piece lay there. His wife said,

awee no." Okraman tee sa, na n'ani awu, na ode ntama akata ne ti, da ho komm. Efei osoreye preko sii 'kwan so; dwaneyee baa ne kurom' beboo amancee se n'ase nam na wako we, na n'ani awu; sa nti o'ko pe die owo k'rono aduro na wama no bi. Nkrofu no see, "Adanko na owo bi denden denden." Okraman siim' de mmirika ko duruu Adanko kurom'. Osee, "Agya Adanko, me dwane me toa wo; mabo k'rono mabo, mabo, na ye'se wo na wo wo n'aduro, nti me sere wo ma me bi, na die wo begyee biara metua." Adanko sec, "Ampa me wo bi, na ko pe prako nam bra." Okraman siim' koo kuro bi so, ko nyaa sere bako domafa de baye. Adanko noaye, na otwitwaam', na osinasinaye na oyam mmako, nkyene, ne gyene, de foo ho de too 'gya so. Ogya kaa nam no, ewo ho, wo ho a, na wate, hyee, e e e! Na Okraman fwe ha. Efei Adanko sec, "Okraman, wo ko da dan bakom', na me so me nko da bakom', na okyena anopa, meyi nam yi m'aye aduro ama wo." Okraman ko daye. Adanko so ko daye. Efei 'Kraman da ho da ho a, na nam no panpan abo afa ne fwenem', na wankasa. Efei na wate ne nka bio. Osee, "Agya Adanko." Adanko sec, "Ye!" Osee, "Wo kuro yim', nkura wom', nti meko fa nam no, mabe to me nkyen." Adanko sec, "Ko fa e! me die me dan se okyena me nsa aka, na me de aye aduro ama wo." Na Okraman ako fa. Efei Okraman da ho. Osee, "Agya Adanko." Osee, "Ye!" Osee, "Nkura no bewe nti me de'hye me sumeye ase, ada." Adanko sec, "Me dan se okyena adeeakye na me de aye aduro ama woo." Okraman da ho bio; ogye ne ho a, ennye. Osee, "Agya Adanko, nkura no aba sumeye yi ase, nti mefa nam no masoa na magyina ho ama adeeakye." Adanko sec, "Huo! me dan se adeeakye na me de aye aduro ama woo." Okraman faa nam no soaye gyinaa ho. Na enam no nsuo kakra afa n'ani ho, na watafere. Osee, "E! Agya Adanko enam yi, nkura no e'ye aforo me, aba me tiri so, nti me de'tua m'ano." Adanko sec, "Oho o! me dan se okyena adeeakye na me de aye aduro ama woo." Efeidie etua n'ano, na ode'kyin danm' ho; o'nyam ne dua fre! fre! fre! Osee, "Agya Adanko enam yi ma no nye me ka." Adanko sec, "Enye wo ka sen?" 'Kraman sec, "Me se, se nkura bewee die a, enye me ka." Adanko sec, "Dabi o! ma okyena adeenkye." O! efeidie Okraman ama no ko. Ennee otoo ho na wada. Adeekyeye anopa tututu, Adanko sec, "Okraman fa nam no bra." Okraman sec, "Ho! Agya Adanko aden, nnora me kaye yie w'ante, se ma no nye me ka?" Adanko sec, "Nti w'awe?" Okraman sec, "E! m'awe,

"Oh, mother! oh, mother! some one has chewed up all the meat." When the Dog heard this, his eyes died (i.e. he was ashamed), and he took his cloth and covered his head, and lay there silent. Then all at once he rose up and set out on the path; he fled to his own village, and told the news, how he had gone and chewed his father-in-law's meat, and how his eyes had died for shame, and how, because of that, he was going in search of some one who possessed an antidote for thieving, that he might be given some. The people said, "Adanko, the Hare, has some very, very, very powerful (medicine)." The Dog set out, and with speed he reached the Hare's village. He said, "Father Hare, I run to you for help; I am a thief, a thief, a thief, and they say that you have medicine (that is a cure) for that, so I implore you, give me some, and whatever is the cost, I shall pay it." The Hare replied, "It is true I have some, so go and bring me some pig's meat."

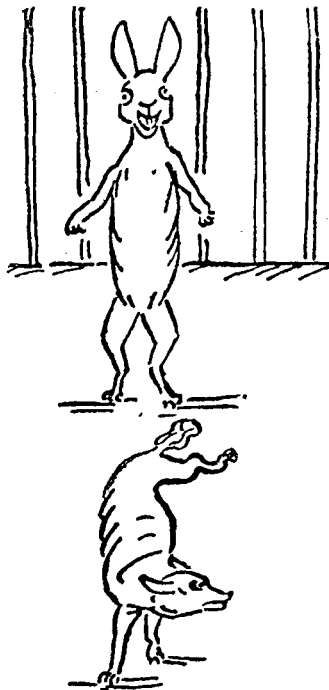


The dog and the meat

The Dog set out and went to a certain village and got one hind leg for a *domafa's* weight of gold dust (i.e. 3s. 6d.) and came with it. The Hare cooked it, and cut it up, and spitted it on little wooden skewers, and he ground down peppers, and salt, and onions, and rubbed it into the meat, and placed it on the fire. When the fire touched it, after a time, he (the Dog) heard it sizzling, hyee, e e e! The Dog watched it for a long time. Now the Hare said, "Dog, you go and sleep in one of the rooms, and I, too, shall go and sleep in another, and to-morrow early, I shall take this meat off (the fire) and make medicine with it for you." The Dog went off to sleep. The Hare, too, went off to sleep. Now the Dog lay on and lay on (but he could not sleep), and the scent of the meat came upon him through his nose, but he did not speak. Now he smelt it again. He said, "Father Hare." The Hare replied, "Yes!" He said, "There are mice in your village, so I am going to fetch the meat, and put it beside me." The Hare said, "Go and get it; as for me, all I care about is that I lay my hands on it to-morrow, in order that

me'a na me too m'adie." Adanko see, "Wo 'Kraman, korono a ede korono e'mpa wo so da."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na mo mfa bi mmera.



The dog and the hare

Ye' nse se, nse se o

SE YOYE A "KURONTO" NE "BURU" BAYE

OBOFUO Kwaku ne no yere Buruwa na ahia yen na ye'siim' kokye-kyerec akura. Obofuo Kwaku soreye koo wuram' a, na wakum eku. Ode no baa 'fic a, osee, "Oyi die onnye." Na wako ton no. Da okum bi a, sa'. Ne yere no so onhuno sika no, na obisaa no se, "Na wo

I may make medicine with it for you." So the Dog went and fetched it. Now the Dog lay there. He said, "Father Hare." He replied, "Yes!" He said, "The mice will chew it, so I am going to put it under my pillow, and go to sleep." The Hare said, "All I care about is that to-morrow, when things become clear, I will make medicine with it for you." The Dog lay down once more; try as he would, he could not contain himself. He said, "Father Hare, these mice have come under my pillow, so I shall take the meat and place it on my head, and there I will stand until things become visible." The Hare replied, "Oh, I keep saying, all that concerns me is that I get (the meat) to-morrow to make medicine for you." The Dog took the meat and set it on his head, and there he stood. Then a little of the gravy trickled down his face, and he licked it. He said, "Oh, Father Hare, as for this meat, those mice have climbed up upon me, and come on my head, so I am going to hold (the meat) in my mouth." The Hare replied, "Oho o! I keep saying that to-morrow, when things become visible, I shall make medicine with it for you." Now it was fast in his mouth, and he wandered round and round the room there; he wagged his tail (with a switching sound), fre! fre! fre! He said, "Father Hare, let me be in debt to you for this meat." The Hare said, "What do you want to be in debt about it for?" The Dog replied, "I mean, rather than these mice should eat it, let me pay you for it." The Hare said, "Oh no! let the morrow's dawn come." Oh! but now the Dog let (the meat) go (down his throat). Then he fell down and slept. Next morning, very, very early, the Hare said, "Dog, bring that meat." The Dog replied, "Ho, Father Hare, why, did you not hear what I said to you yesterday, that I should be in your debt (for the meat)?" The Hare replied, "So you have eaten it?" The Dog said, "Yes! I ate it, for I bought it." The Hare said, "You, Dog, theft that is called 'theft' will never pass you by." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW (THE SALUTATIONS) "KURONTO" AND "BURU"

CAME TO BE USED

THERE once was a hunter (called) Kwaku, and his wife (called) Buruwa, and as they were poor, they set off to make a new settlement. Kwaku, the hunter, when he went off to the bush, killed an eku monkey, but when he brought it back to the homestead, he said, "This is no good (for food)." So he went and sold it. Always when he killed something, it was thus. His wife, however, never saw the money, and she inquired of him, saying, "You don't bring back money, and you don't bring back meat, and what's the meaning of it all?" He replied, "When I go, and people will not buy (the meat), and it becomes rotten, I throw it away." One day he killed something, and he placed it on the path, and his wife followed behind him to watch him. Then she

mmfa sika mma, wo mmfa nam mma, na ete sen?" Osee, "Se me ko, na y'anto a, na aporo na m'ato atwene." Dakoro bi oko kum bi, na ode no sii 'kwan so, na ne yere so dii n'akyi, ko tee no, na ohunoo se waton eku no de no sika ato nsa donto, na wanom. Na ne yere san baa 'fie. Ankye na obofuo Kwaku so baye. Oduruu 'fiea, osee, "Buruwa, madwo!" Osee, "Ya Ekudonto." Osee, "Aden na wo gye me so seyie?" Osee, "Ese wo tirim'." 'Bofuo anka fwe. Ono so, adeekyeye, ne yere koo afuom' baye; osee, "Madwo o!" Osee, "Ya Buru." Buruwa see, "Aden na wo gye me so seyie?" Obofuo see, "Ese wo tirim'." Ene se ebeba 'manm' se, "Ya 'Kuronto," ne "Ya Buru". Na efiri 'bofuo Kwaku ne no yere Buruwa. M'anansesem a metooye yi, se cye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

SE YOYE A WOKO DANM' ANADWO A, NA TUMM

YE'SE Kuntukurunku ne Kuntunamoa na ye'firii pata befwee fam'. Ye'see, "Asase, wo teterc." Asase see, "Aden nti na mo se me tere?" Ye'see, "Wo mmo amena mma ye'nnam' ntira." Asase ka kyeree 'Prae se, "W'ano kokobini." Osee, "Aden na wo didi m'atem?" Asase see, "M'adi a m'adi, na wo nte asee a, gyae." 'Prae ka kyeree Abena se, "Wo, fa-ko-guo." Abena see, "Aden na wo di m'atem?" 'Prae see, "M'adi." Abena so ka kyeree Sumina se, "Wo, gyesie." Sumina see, "Aden na wo di m'atem?" Osee, "M'adi w'atem, na wo nte asee a, gyae." Sumina so, ka kyeree Abe so se, "Wo konm' wura." Abe see, "Aden na wo di m'atem?" Sumina see, "M'adi, na wo nte asee a, gyae." Abe so ka kyeree Tetea se, "W'aso tuntum." Tetea see, "Aden na wo di m'atem?" Abe see, "M'adi w'atem na wo nte asee a, gyae." Tetea so okoo Esono ho, ko wuraa ne nanm'; na eyee Esono hene. Na ose o'tu ne nan, na otiaa Tamiriwa ani ase, na Tamiriwa ani ase e'firi nsuo, na ode ko yee efan ho. Nana Aberewa aduane a odie ne 'fan, na Tamiriwa de n'ani nsuo ako ye ho. 'Kraman e'twam' na ofree 'Kraman na ode 'gya soaa no. 'Kraman o'koro, onyaa bese paecem' mmicnu de ko too Okagya bon ano. Na Okagya so faa

saw that he sold that monkey, took the money, and bought a pot of palm wine (which is called *donto*) and drank it. Then his wife turned back home. Soon after, Kwaku, the hunter, also came. As soon as ever he reached the house he said, "Good evening, Buruwa." She replied, "Ya Ekudonto (Yes, Monkey for pot of palm wine)." He said, "Why do you answer me in this way?" She replied, "It is a suitable answer to what is in your head." The hunter did not say anything. Next morning, when things became visible, she went to the farm and returned; she said, "Good evening." He replied, "Ya Buru." Buruwa said, "Why do you answer (my salutation) in this manner?" The hunter replied, "It is a suitable reply to what is in your head." That is how it became the custom in the tribe to use the salutations "Ya Kuronto" and "Ya Buru". They owe their origin to the hunter, Kwaku, and his wife, Buruwa. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

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HOW IT CAME ABOUT THAT WHEN ONE GOES INTO

A ROOM AT NIGHT, IT IS DARK

THEY say that Kuntukurunku, Odds, and Kuntunamoa, Ends, fell from the ceiling on to the ground. They said, "Old-mother-earth, you are (too) flat." Mother Earth said, "Why do you say that I am (too) flat?" They replied, "Because you have not dug a hole for us to sleep in." Old-mother-earth turned to Prae, the Broom, and said, "Your mouth (is covered with) the droppings of fowls." She replied, "Why do you abuse me?" Old-mother-earth said, "If I have abused you, I have abused you; if you don't understand the reason, stop asking." The Broom turned to Abena, The-strip-of-bark (into which refuse is swept), and said, "You take (things) and go and throw them away." Strip-of-bark said, "Why do you abuse me?" Broom said, "(Anyhow) I have done so." Strip-of-bark also addressed Sumina, Midden-heap, saying, "You keep what you receive." Midden-heap said, "Why do you abuse me?" He (Strip-of-bark) replied, "I have abused you, and if you do not know the reason, then stop asking." Midden-heap, too, addressed the Abe, Palm-tree, saying, "Your neck is all overgrown with rubbish." Palm-tree said, "Why do you abuse me?" Midden-heap replied, "I have abused you, and if you don't know the reason why, then stop inquiring." Palm-tree, too, turned to Tetea, Little-black-ant, and said, "Your ears are black." Little-black-ant said, "Why do you abuse me?" Palm-tree replied, "I have abused you, and if you don't know the reason, leave off asking." Little-black-ant, he, too, went to Esono, the Elephant there, and went on to his foot; and he tickled the Elephant. As he (the Elephant) was lifting up his foot, then he trod just beneath the eye of Tamiriwa, the Black-snail, and the Black-snail's eye began to water, and he wiped the water off on an efan leaf (growing) near by. (Now), the food which Old-woman-grandmother eats is

bese no to boo Onyina. Onyina so bo fuye. Obefwe se akoda bi nam ho, na oyii ne ban boo no kum no. Se akoda no Nyankonpon³ba. Enee cho ara ye'bekyerce Onyina, de no koo Nyankonpon anim'. Ye'bisaa no se, "Amance?" Onyina see, "Me si me babi, Okagya, akoda te se no, maa bese soo na ode abebo me, na me so, akoda yi e'twam' me see Okagya, na me yii me ban boo no, na se wo 'ba'a." Nyame see, "Momfa no nko to duam', na mo mfre Okagya mma no mmera." Okagya baye; osee, "Nana, wo nim se m'akyidie ene bese, na Okraman akofa abeto me bon ano, na me see m'to atwene na eko boo Akora Onyina." Nyame see, "Mo mfa no nko to duam', na mo mfre 'Kraman mmera." Ye'ko faa 'Kraman baye. Okraman see, "Nana, me nam me babi, monfwe se me tee, na Nana Aberewa de 'gya asoa me; na Okagya, Nana Aberewa ado n'afuo a odidim' once oko da afuo nom' ne bonm', na me na Aberewa de 'gya asoa me; sa nti na me so me de bese too ne bon ano." Nyame see, "Mo mfa no nko to duam', na mo nko fre Nana Aberewa mmera." Nana Aberewa baye. Osee, "E! me a me nananom, mo nfwe m'anom', me ntimi nwe nam, efan na me die; me so me dware Bosompri; me kyiri Tamiriwa; Okraman nko'a na onim, na oka kyeree Tamiriwa maa ode n'ano nsuo beyee efan a me die ho. Sa nti na me de 'gya soaa no." Nyame see, "O! momfa no nto duam', na mo nko fa Tamiriwa mma no mmera." Tamiriwa baye. Osee, "Nana me da me babi, fwe, Esono kakraka yi betiaa m'ani ase, na me ko faa efan me pepaye. Na se me nim no no." Nyame see, "Mo mfa no nto duam', na mo nko fa Esono mmera." Ye'ko faa Esono baye. Esono see, "Nnansa yi me te ho'a, na me weree ye me hene; me ko fwe a, sebe, Tetea 'kwasea yi na wako hyem' se o'pe nam awe na waye kesie; na me se me'tu me nan, na ako tia Tamiriwa." Nyame see, "Mo mfa no nto duam' na mo nko fa Tetea mmera." Tetea baye'a, osee, "Nana, Abe wo ho yi, se eso a, na aye tumm; na se me, Tetea, me fa ho a, ebere. Nnano, me wo ho'a, Abe ka kyeree me se m'aso tuntum, na me ye ketewa, na me so se me'ko Esono ho m'ako pe nam adi se meye kesie." Nyame see, "Mo mfa no nto duam', na mo nko fre Abe mma no mmera." Abe baye; osee, "Nana m'asem ne se: me ne Sumina na etee, se ewura no ye'de bere no, na se ontimi a, na m'agye bi m'agu me konm'; efcidie odidii m'atem se me konm' wura. Sa nti na me so m'ani bereye, na me didii Tetea so atem." Nyame see, "Mo mfa no nto duam', na mo nko fre Sumina." Sumina baye; osee, "Nana,

the efan plant, and it was up it that Tamiriwa, the Black-snail, had wiped the water from his eye. 'Kraman, the Dog, was passing, and she (the Old-woman-grandmother) called the Dog and took the firewood (she was carrying) and made the Dog carry it on his head. As Dog was going along, he got a kola-nut, and he split one into two, and threw one into the mouth of the Okagya's, the Squirrel's, hole. Okagya, he, too, took the kola-nut and hit Onyina, the Silk-cotton-tree, with it. The Silk-cotton-tree, too, got his breast choked with rage. He saw that a little child was walking past, and he plucked off his branch and struck him and killed him. Now, that little child was the child of Nyankonpon, the Sky-god. There and then the Silk-cotton-tree was seized, and taken before the Sky-god. They asked him (the Silk-cotton-tree), saying, "What is it all about?" The Silk-cotton-tree said, "I was standing there in my own somewhere, when this Squirrel—the infant that he is—(dared) to lift up a kola-nut and hit me with it, so as for me, when this child was passing, I thought he was Okagya, the Squirrel, and I took off one of my branches and hit him, and behold, it was your child." Nyame, the Sky-god, said, "Take him and fasten him to a log, and call Okagya, the Squirrel, to come." Okagya came; he said, "Sire, you know that my taboo is the kola-nut, yet Okraman, the Dog, went and got one, and cast it at the entrance to my hole, and as I was throwing it away, it went and hit Old-man-silk-cotton-tree." The Sky-god said, "Take him, and fasten him to a log, and call the Dog to come." They went and called the Dog to come. The Dog said, "Sire, I was walking in my own somewhere—now you notice how (delicate) I am—when Old-woman-grandmother took her bundle of firewood and placed it on my head; now Okagya, the Squirrel, it is he who lies in his hole in the farm which Old-woman-grandmother has made in order to get something to eat, but it was I whom Old-woman-grandmother made carry her firewood; I, too, took a kola-nut and threw it at the entrance to his hole." The Sky-god said, "Take him, fasten him to a log, and call Old-woman-grandmother to come." Old-woman-grandmother came. She said, "Ah, my grandchildren, look in my mouth, I who cannot chew meat, efan leaves are what I eat; moreover, I bathe Bosompra; my taboo is (therefore) Tamiriwa, the Black-snail; only the Dog knew this, and he went and told Tamiriwa, and made him take water from his mouth, and put it in the efan leaves upon which I live. That is why I gave him my firewood to carry." The Sky-god said, "Oh, take her and fasten her to a log, and go and bring Tamiriwa, the Black-snail." The Black-snail came. He said, "Sire, I was on my own somewhere, behold, a great big Elephant trod upon the place just below my eye, and I went and took an efan (leaf) to wipe it. That is all I know about it." The Sky-god said, "Take him and fasten him to a log, and bring Esono, the Elephant." They went and fetched Esono. The Elephant said, "Some three days ago I was living there, and my skin began to itch, and when I looked at the place—excuse my using the word—this fool the Little-black-ant had got into (my skin) in order to seek for meat to chew, that he might grow big; and as I was pulling up my foot, it went and trod on Tamiriwa, the Black-snail." The Sky-god said, "Take him and fasten him to a log, and bring Tetea, the Little-black-ant." When Tetea came, he said, "Sire, there is a Palm-tree; when it bears, (its nuts) are first black;

Abena na ye'sesa wura 'fie a, ye'de ma no, na ono so de abere me. Nnano me nnyee no biribiara, osee 'Sumina, wo gye-sie'; me see 'a', na Abe so wo ho na me didii no atem." Nyame see, "Momfa no nto duam' na mo nko fre Abena." Abena baye; osee, "Nana, 'Prae pra 'fie na se wamfa amma me, na se mframa bo a, na wura no aba bio; nnano me nnyee no fwe, osee, 'wo gye-guo'. Sa nti na me so m'ani bereye na me ko didii Sumina atem." Nyame see, "Momfa no nto duam', na mo nko fre 'Prae mmera." 'Prae baye; osee, "Nana, Asase da ho tetrete; eso fi na me sore a, na m'apra eso tantan nnyina, na aye kama; nnano Asase ka kyeree me se, 'w'ano kokobini, na me so me bo fuye, na me ko didii Abena atem." Nyame see, "Mo mfa no nto duam', na mo nko fre Asase mma no mmera." Asase baye'a, osee, "Nana, me da ho; ye'tia me so; me nka biribiara; ye'ye nnooma nnyina me so, me nka fwe. Efei nnano me wo ho'a, Kuntukurunku ne Kuntunamoa befwee me so, na me see, 'o! aden?' ye'see, 'wo mmo amena mma ye'nnam', na waye tetrete kwa'. Sa nti, na me so me didii 'Prae so atem." Nyame see, "Mo mfa no nto duam', na mo nko fa Kuntukurunku ne Kuntunamoa mmera." Kuntukurunku ne Kuntunamoa baye. Ye'see, "Nana, ye'wo pata so ye'di agoro, na ye'firi befwee fam' na ye'ho ye'yen ya, nti na ye'didii Asase atem, se ne tetrete." Nyame see, "Mpan'infuo, nsem yi nnyina y'ate, nti mo mma yensore nko danm' nko dwene ho, na ye'mmebua." Na ye'soreye koo damponm' totoo aponom'. Ene se, se anadwo wo ko danm' a, na tumm. Na Nyame ne no mpan'infuo na ye'wo ho ye'tu agyina. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

when I, the Little-black-ant, walk over them, it causes them to ripen. The other day I was there, when the Palm-tree told me that my ears were black, and since I am so small, I thought I would go off to the Elephant there, to seek for meat to eat that I might grow big." The Sky-god said, "Take him and fasten him to a log, and go and call the Palm-tree to come." Abe, the Palm-tree, came; he said, "Sire, this is what I have to say: I and Sumina, the Midden-heap, live together, and when the rubbish thrown upon him becomes too much, and he cannot bear any more, I accept some and put it round my neck; now, however, he abused me, saying I had refuse around my neck. Because of that, as for me, my eyes became red, and I, too, abused the Little-black-ant." The Sky-god said, "Take him and fasten him to a log, and call on Sumina, the Midden-heap, to come." Midden-heap came; he said, "Sire, Abena, Strip-of-bark, who, when they sweep up the rubbish in a room, is given it that she in turn may bring it to me. The other day, without any cause for offence, she said to me, 'You store up what you receive' (i. e. are greedy); I said, 'a', and as the Palm-tree was near by, I, too, abused him." The Sky-god said, "Take him and fasten him to a log, and call Abena, Strip-of-bark, to come." Strip-of-bark came; she said, "Sire, when Prae, the Broom, sweeps out a room, if they do not give me (his sweepings), when the wind blows, all the refuse comes back again; now, the other day, though I did nothing to her, she said, 'You take things only to throw them away.' Because of that, I too became red of eye, and I went and abused Sumina, the Midden-heap." The Sky-god said, "Take her, and fasten her to a log, and call Prae, the Broom, to come here." The Broom came; she said, "Sire, Old-mother-earth lies there so flat, her surface gets dirty, so whenever I rise up, I sweep up all the filth upon her and make her beautiful; yet the other day, Mother-earth addressed me, saying, 'Your mouth is (full of) fowl's droppings,' and my breast too, became choked, and I went and abused Abena, the Strip-of-bark." The Sky-god said, "Take her and fasten her to a log, and call on Mother-earth to come." When Mother-earth came, she said, "Sire, there I lie; they tread upon me; I never say anything; they do all kinds of things upon me, yet I never say anything. Now the other day when I was there, Kuntukurunku and Kuntunamoa, Odds and Ends, fell upon me, and I said, 'O! what is the matter?' and they said, 'You have not dug a hole in which we can lie, and you and all your flatness are no use (to any one).' Because of that, I, too, abused Prae, the Broom." The Sky-god said, "Take her and fasten her to a log, and go and get Odds and Ends." Odds and Ends came. They said, "Sire, we were on the ceiling, and we were playing, and we fell down and we hurt ourselves; because of that we abused Mother-earth, saying she was flat." The Sky-god said, "Councillors, we have heard all this matter, so let us rise up and go into the room and consider the evidence and come and give judgement." So they rose up and went into a room, and closed the door. That is why, when you go into a room at night,—blackness—the Sky-god and his Councillors are consulting there.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE YOYE A AWAREGYAYEE BAA MANM'

OBOFUO bi na ye'fre no Kwasi Gyaba, ne no yere na ye'ko tenaa nnan so, na ye'yee 'ha. Kwasi Gyaba koo wuram' a, ommfa nam mma. Da ommfa nam mma. Na dakoro bi, ne yere bisaa no se, "Me gye di se wo kum nam a, wo ton di, ana wo de kyekye, nti nne se wo ko wuram', na se w'ammfa nam amma a, meko me 'ni ho, na mabere nama-nama wee." Obofuo Kwasi Gyaba siim' koo wuram'. Obefwe se adowa c'twam'. Osee, "Adowa yi, die wo beda, me ne wo beda." Adowa ko gyinaa dua bi ase. Omaa etuo so pam! Onini firii he, firii he o, na wabu agu adowa so; na osebo so ahuri asi no so. Obofuo bataa ho komm. Osee, "E! m'ahuno amanc." Onini see, "Agya 'Bofuo bra, na tiri bi 'susuo na tiri bi ate, nti 'Bofuo bra ma ye'nko ye'kurom', na ye'nko kye adowa yi, na ye'nnye wo fwe." Obofuo faa ne 'tuo, dii y'akyi koye. Ye'ko kyee nam no. Onini see, "Agya 'Bofuo me ne wo ka, nti da ha nne, na mema wo aduro; na sa aduro yi me de so w'asom' a, wo be te nnono ne nhaha ne mmoamma nnyina kasa. Nti anadwo yi wo ko da a, nhome." Obofuo ko daye; otuaa home. Onini de aduro besoo n'asom'. Adeekyeye 'Bofuo tee nnooma nnyina kasa yie. Osiim' baa ne kurom'. Na obaye no, obetee n'ase aba ne 'ba nkyen. Na n'ase no ani nifa abo. Na obofuo ko tenaa dan so. Kasa ne nyam' oko too n'ase no, na o'si aburo. Obofuo tee ho komm! na nkoko mmicnu wo ho; obako bisaa obako se, "Wo die wo nya aburo yi he, na me die me kor'a, na waka me?" Obako no see, "Aden, wo nfwc se n'ani nifa no abo, na wo fa aburo no na wo de fa toro no so a, onhuno?" Kwasi Gyaba teye; odanee n'akyi, twe! twe! twe! N'ase no see, "A, m'ase, aden na wo' sere me seyie?" Na Kwasi Gyaba da fam', seree'a na o'seree. Eho ara na n'ase kaa Nyankonpon ntam guu no so se Kwasi Gyaba nko kyere no seree no ase Nyankonpon anim'. Nyankonpon yii abofuo maa ye'befaa Kwasi Gyaba. Oduruu kurotia na omaa dwom so: "Na me'beka m'awu o, Kwasi Gyaba e!
Na me'beka m'awu o, ay'a, nsu me.
Kwasi Mpuroko Gyaba, na okoro no,
Ay'a, nsu me."

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW DIVORCE CAME INTO THE TRIBE

A CERTAIN hunter, who was called Kwasi Gyaba, and his wife once went to reside in a camp in order to hunt. Now, when Kwasi Gyaba went to the bush, he did not bring any meat. He never brought back any meat. Now, one day his wife questioned him, saying, "I believe, when you kill meat, you sell it, and eat (the proceeds) or else you give it away in presents, so to-day, if you go to the forest, and do not return with meat, I am going off to my mother yonder, for I am sick of living on rats, and fish, and snails, and such-like." The hunter, Kwasi Gyaba, set out for the bush. He saw a duyker going past. He said (to himself), "Duyker, where you sleep, there shall I rest with you." The Duyker went and stood beneath a tree. He (the hunter) raised the gun, pam! A Python—where it came from goodness only knows—landed on the Duyker, and a Leopard, too, leaped upon it. The hunter remained hidden and silent. He said (to himself), "Alas! what misfortune I have beheld." The Python said, "Father hunter, come, what one head is thinking, another head has sometimes heard, so, hunter, come hither, and let us go to our village, and let us share this duyker, for we will not do you any harm." The hunter took his gun and followed them. They went and shared up the meat. The Python said, "Father hunter, I like you, so sleep here to-day, and I shall give you medicine; now this medicine, when you put it in your ears, you will hear the voice of the leaves, of the trees, and of rivers, and the speech of all animals. Therefore this night go and sleep, but do not breathe." The hunter went to sleep; he left off breathing. The Python took medicine and put it in his ears. Next morning, when things became visible, the hunter understood the language of all things. He set out, and came to his village. Now, when he came, he heard that his mother-in-law had come to her daughter's (house). Now his mother-in-law was blind in her right eye. The hunter went and sat down in the room. Now, speech and its left-behinds (i. e. I forgot to mention), said that when he met his mother-in-law, she was pounding corn. The hunter sat there in silence, and two fowls who were there (began to talk); one asked the other, saying, "How do you manage to get the corn, while, when I go (to pick it up), I get chased away by her?" The other replied, "Why, have you not noticed that she is blind in her right eye, so when (you want) to pick up corn, if you pass by the damaged one, she can't see you?" Kwasi Gyaba heard (this); he threw himself on his back and laughed, twe! twe! twe! His mother-in-law said, "Ah, my son-in-law, why are you laughing at me like this?" But Kwasi Gyaba lay on the ground laughing, and he kept on laughing. There and then, his mother-in-law uttered the forbidden word of the Sky-god upon him, saying that Kwasi Gyaba should show the cause of his laughter before the face of the Sky-god. The Sky-god sent messengers to bring Kwasi Gyaba. When he reached the end of the town, he lifted up his song:

"Now I am going to speak and die, Kwasi Gyaba e!
I am going to speak and die, when this happens you must not weep for me.

Nyankonpon mpan'infuo see, "Mo ntie daduani no dwom a o'too." Ye'de Kwasi Gyaba baa Nyankonpon anim'. Okyeame soree, osee, "Kwasi Gyaba, w'ase se w'asere no na ampa, ana se oboa?" Kwasi Gyaba see, "Nana aduro bi na me wo, nanso se me kyere ase a, mewu." Nyankonpon see, "Me 'bofuo ne wo, nti me'mma wo nnwu." N'ase see, "Nana oboa; sere'a na oseree me, nti gye se okyere me asee." Okyeame see, "Kwasi Gyaba w'ate?" Kwasi Gyaba see, "Ence me sere amena, na me wu a, ye'de me atom'." N'ano siye pe, Akokonini ne Akokobedee baye; na Akokonini ka kyeree Akokobedee se, "Gyina ho na me mforo wo." Akokobedee see, "Aden, nnipa anim' ha?" Akokonini see, "Se w'annyina ho a, meka ntam se fa wo ho." Yei na Kwasi Gyaba teye. Ono'so cho ara osee, "Nana Nyame, ma ye'nnyae amena no bo, na me wo asem meka." Nyame see, "Ka e!" Kwasi Gyaba see, "Me ka ntam se m'ase yi omfa ne 'ba." Mpan'infuo nnyina see, "Nokore, nokore, asem asa." Eho ara na Nyame hyee mmara se, "Obiara se wo yonko dwan wo ho a, ka ntam gu no so, ana se wo ye' ye sa a, ka ntam gya no awaree." Nti ne se ebema aware-gyayee aba manm'. Na Akokonini na ye'suaa no. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

SE YOYE A ABOSOM BAA 'FIE

OBOFUO bi ne no ye' na ye'te nnan so. Ahia yen, na ye'te ho e'ko. Obofuo sore koo wuram' a, pasa! Oba 'fie a na wako si nsoa nsuom', na ode adwene ne nka' abere ne ye'. Na ye wo ho na ne yere bisaa no se, "Me gye di se wo kum nam a wo de kyekye, ana wo ton di, nti se nne wo ko wuram' na w'amfa nam amma a, meko me kurom'." Obofuo siim' koo wuram'. Onenam nenam; wanhuno aboa biara. Osee, "E! m'anhuno amane." Efei ose o'fwe obefwe se Otwe na onenam ho yi. Osee, "Otwe yi die meku wo." Obofuo dii n'akyi, kyiri! kyiri! kyiri! Otwe dane koo dua bi adukuruom'. Osee, "Nana Tano, me dwane me toa wo, na obofuo nya me." Obofuo see, "Me die me nnim die ye'fre no Tano, na besen ma me mfa wo nko ma me yere." Tano sii ho, na wate ne nne akasa se, "Obofuo gyae Otwe na fa me ko 'fie, na me na mfasoo ebeba me so pi

Kwasi Mpuroko Gyaba, he is going,

When this happens you must not weep for me."

The Sky-god's elders said, "Listen to the prisoner's song." They took Kwasi Gyaba before the Sky-god. The Okyame (spokesman) rose up and said, "Kwasi Gyaba, did you really laugh at your mother-in-law, or is she lying?" Kwasi Gyaba replied, "Sire, owing to certain medicine, under the influence of which I am, if I reveal the reason (of my laughter) I shall die." The Sky-god said, "Because you are my hunter, I shall not allow you to die." His mother-in-law said, "Sire, he is lying, he was just laughing at me, so I shall be content with nothing else but an explanation." The spokesman said, "Kwasi Gyaba, have you heard?" Kwasi Gyaba replied, "Then I beg for a grave, and when I am dead, lay me in it." No sooner had his mouth stood still, than a Cock and a Hen came by; and the Cock said to the Hen, "Stand still and let me mount you." The Hen said, "What, in front of these people?" The Cock said, "If you don't stand still there, I shall speak the forbidden word to the effect that you can take yourself off." Now Kwasi Gyaba heard that. Immediately he said, "Sire, Sky-god, let them stop digging a grave, for I have something to say." The Sky-god said, "Speak." Kwasi Gyaba said, "I speak the forbidden word, that my mother-in-law may take her child away." All the elders said, "That is true, that is true, the case is finished." There and then the Sky-god made a law to the effect that, "any one, even your friend, if he troubles you, speak the forbidden word upon him, or if it be your wife who does so, speak the forbidden word and divorce her." Thus it came about that divorce came into the tribe. It is the Cock we copied.

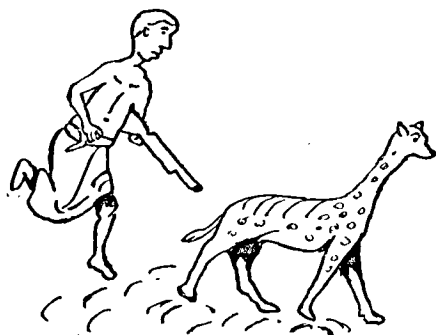
This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW ABOSOM, THE LESSER-GODS, CAME INTO THE TRIBE

A CERTAIN hunter and his wife once lived in a hunter's camp. They were poor, and they lived there fighting for their existence. The hunter used to rise up and go to the forest—in vain. When he came home and set fish-traps in the river, and he took the fish and minnows and brought them to his wife. Now there they were, and his wife questioned him, saying, "I believe that when you kill meat, you give it away, or else you sell it and eat (the proceeds), so to-day if you go to the bush and don't bring any meat, I shall go back to my village." The hunter set off to the forest. He walked and walked, he did not see an animal of any kind. He said (to himself), "Oh, I have seen misfortune." Now, when he was looking about, he saw a Duyker walking over yonder. He said, "As for you, Duyker, I shall kill you." The hunter followed it, kyiri! kyiri! kyiri! (was the sound of his feet). The Duyker fled and went between the buttress roots of a tree. He (the Duyker) said, "Grandfather Tano, I flee to you for protection, that the hunter may leave me." The hunter said, "As for me, I don't know the thing they call 'Tano', so pass on that I may take you and go and give to my wife." Tano stood there, and he broke into speech,

ama wo." Obofuo gyinaa ho, na ne ho popo biribiri. Omaa no so soaye. Ode no e'ba, obehyiaa Owuo. Osee, "Obofuo, wo de me 'kyeame e'ko he?" Obofuo see, "Agya m'ani abere, me'pe nam ako ma me ye', me ko hunoo Otwe, na me' kum no a, osee odwane toa adie yi; me se me nnim biribiara. Adie yi ka kyeree me se me mfa no nko 'fie na mfasoo pi wo ne ho." Owuo bisaa Tano se, "Wo ko 'fie, na wo nim se obiara oyadie na me de m'apakan meba m'abeto ne nkyen, enee obiara onnye ho fwe, nti wo ko



The hunter chasing the Dwyer

'fie, die me ka akyere wo ne se; se obi yare, na se me mfaa no a, meka akyere wo na w'agye mpata ama me, na sa mpata no, mogya nko'a na me pe, na wo so w'afa nam pa." Obosom see, "Nana m'ate awura." Obofuo de Tano baa 'fie. Tano si ho'a, na otoo dwom, na ye'gyee so. Adeekyeye na oyi yareye a, na ye'de no aba Tano ho. Osee, "Wo be wu." Ampa'ra na wawu. Osee, "Wo'nnwu, na fa yei ne yei bra." Wode kor'a, osee, "Me'ko sere nkwa ama wo." Na

nnooma a ye'de ko maa Tano a nti, ampa ara na wo ho aye wo den. Enc se ye'be huno se abosom ye ade pa; ya nkrofuo beko Tano ho ako gyegye ne mma bie.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



A man begging Tano for one of his children

saying, "Hunter, leave the Duyker and take *me* home, for there will be much profit for you in me." The hunter stood there, and he shook, biribiri. He picked him (Tano) up and put him on his head. As he was bringing him along, he met Death. He said, "Hunter, whither are you taking my *okyeame* (spokesman)?"

The hunter replied, "Father, my eyes are red; I was seeking for meat to go and give to my wife, when I went and saw the Duyker, and when I was going to kill it, he said he had fled for protection to this thing; I said I knew nothing about it. This thing (then) said I must take it home, as there was (it said) much profit in it." Death questioned Tano, saying, "You are going to the home, and you know that when any one falls ill, and I take my hammock, and come, and place it beside him, no one must interfere, so when you go to the home, what I have to tell you is this: when any one is ill, and I am not going to take him, I shall inform you, and you will receive something in compensation for me, and as for that compensation, blood is all I want, and you may have the flesh." The lesser-god said to Death, "Grandsire, I have heard, master." The hunter took Tano, and came home with him. As Tano stood there, he sang a song, and they joined in the chorus. Next day, when things became visible, and when some one fell ill, they took him there to Tano. He (Tano) said, "You will die." It was true, he did die. (To another) he said,

"You will not die, so bring this and that." When one took the things, he (the lesser-god) said, "I go to beg life for you." And because you gave (these offerings) to Tano, of a truth you became well. That is how we perceive that the lesser-gods are beneficent; so people go there to Tano and receive from him some of his children.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



The hunter with Tano meets Death

SE YOYE A ANANSE KOO 'PADEEM'

ANANSE O! na owaree Nyankonpon 'ni Nsia 'ba, na oka kyeree Nyame se, "Ada a wo 'ni Nsia bewu, bese me ayie." Na nnansa na ye'besee no se Nyankonpon 'ni Nsia awu. Na Ananse abusuafo ne 'Berekuo, Kwakuo, ne Odwan. Na Ananse ka kyeree yen se, "Y'aba abese me ayie, nti mo mma yenko gya me." Na Ananse maa ye'ko see Nyankonpon se o'ba ayie. Na Nyankonpon so boo dwa te se die Omanhene bi atena'se. Na Ananse see, "Anwumere na meba." Ananse buu boto na ode 'Berekuo, Kwakuo, ne Odwan hyeem', na ode seye, na ofuraa ne ntama guu so. Na oka kyeree mmoa no se, "Me'beduru Nyankonpon ho a, mo nsu." Na oduruu Nyankonpon anim no, na 'Berekuo ama so:

"Kurukusu, ku! ku! ku!

Kurukusu, ku! ku! ku! ni."

Na Kwakuo ama so:

"Kakum!"

Na Odwan ama so:

"Me!"

Kwaku Ananse suye. Nnipa nnyina see, "W'aye adie; 'nipa fua ne su mmiensa." Owieye, Nyankonpon ko pee 'fie kama maa no ko tenaam'. Adeekyeye Nyankonpon noaa aduane kama de maa Ananse. Kwaku Ananse hunoo aduane no, osee, "Me'mma 'Berekuo, me'mma Kwakuo, me'mma Odwan, na me na m'adi abuada m'akyere." Na Ananse diye, wamma n'abusuafo no. Na one yen tee ho a, na Nyankonpon see, "Ye'be di nnawotwe da." Na Odwan see, "Okom e'ku me, me'nko." Kwakuo ne 'Berekuo sa'ra. Na Nyankonpon ko tenaa'se, na omaa ye'ko ka kyeree Ananse se, adie fe fe a da no obeyee no, ommeye bi na one ne mpan'infuo atena'se. Ananse see, "Me yare." Adeekyeye Nyankonpon ka kyeree Ananse se, "W'agu m'anim ase." Na 'Berekuo, ne Kwakuo, ne Odwan see, "Yen'so w'ama okom ade yen, nti ye'ne wo e'pae abusuafo'." Na Kwakuo ne 'Berekuo koo wuram', na Odwan tenaa 'fie; na Ananse huriye ko taree padeem', na ani wuo ntira.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT ANANSE, THE SPIDER,
WENT UP ON THE RAFTERS

ANANSE O! he married the daughter of Nsia, the mother of the Sky-god, and he went and said to Nyame (the Sky-god), "The day your mother, Nsia, dies, come and tell me the date chosen for the funeral custom."

About three days later they came and told him that Nsia, the mother of the Sky-god, was dead. Now Ananse's blood-relations were 'Berekuo, the King Jay, Kwakuo, the Monkey, and Odwan, the Sheep. Then Ananse addressed them, saying, "They have come and told me about a funeral custom, so you must accompany me." So Ananse caused (a message) to be sent to the Sky-god that he was coming to the ceremony. Then the Sky-god caused all his subjects to gather, just like the assembly of an Omanhene. And Ananse said, "When evening falls cool, I shall come." The Spider made a bag, and inside it he put 'Berekuo, the King Jay, Kwakuo, the Monkey, and Odwan, the Sheep, and he slung the bag over his shoulder, and wrapped his cloth over it. Then he addressed the creatures, saying, "When I reach the Sky-god's there, you must weep." When he arrived before the Sky-god, the 'Berekuo lifted up (his voice):

"Kurukusu, ku! ku! ku!

Kurukusu, ku! ku! ku! ni."

And the Monkey raised (his voice):

"Kakum!"

And the Sheep raised (his voice):

"Me!"

This was the lamentation of Kwaku Ananse. All the people said, "You have done well, here is one man who can weep and lament in three different ways." When he had finished (his lamentation), the Sky-god looked out for a fine house for him to live in. Next morning, when things became visible, the Sky-god cooked fine food and gave it to Ananse. When Kwaku Ananse saw this food, he said (to himself), "I shall not give any to 'Berekuo, I shall not give any to Kwakuo, I shall not give any to Odwan, for I have fasted for a long time." So Ananse ate, he did not give his blood-relations any. Now, he and they remained on and on, and the Sky-god said, "We will hold the eight-day funeral celebration." But the Sheep said (to Ananse), "Hunger is killing me, I am not going"; Kwakuo and 'Berekuo said the same thing. Now the Sky-god went to sit among the assembled people, and he caused them to inform Ananse that the fine thing which he did the other day, he may do it again, for he and his elders were assembled (to listen to it). Ananse replied, "I do not feel well." Next day the Sky-god said to Ananse, "You have made my eyes drop for shame." And 'Berekuo, and Kwakuo, and Odwan said, "We too, you have caused us to be hungry, so we and you will split away from the clan." So Kwakuo and 'Berekuo went off to the bush, but Odwan, the Sheep, remained at home; and the Spider jumped and flattened himself against the rafters; that was because he was ashamed.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

SE YOYE A AKETEKYIRE, SE HYEYE

AKETEKYIRE ne Ananse na esiim' se ye'ko pe aburo abedua. Na ye'nyaa aburo mmienue pe. Na Ananse see, "Me'ko dua me die." Na Aketekiye see, "Me'ko kye me die m'awe." Ananse ko duaa ne die. Aketekiye so de ne die ko sii ogya so. Emenee da, na osi ho. Ananse so koo afuom'; osee o'fe ani afwe. Aburo see, "Mfe m'ani, na wo nsa bewo m'ani." Ananse se o'twa n'ani afwe ne 'Kraman; ne 'Kraman see, "Nfwe me, na nye me na me yee." Ananse se o'bu aba abefwe 'Kraman no, na Aba see, "Mmu me, na wo 'Kraman beka me." Ananse baa 'fie beboo Aketekiye amancee. Ose o'sere na oda 'gyam'. Ene se Aketekiye 'se hyeye.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



Ananse returning from the plantation



Ananse and the Cricket



“ While he was laughing, he fell into the fire ”

We do not really mean, we do not really mean; (that what we are going to say is true)

HOW AKETEKYIRE, THE CRICKET, GOT HIS TEETH BURNED

AKETEKYIRE, the Cricket, and Ananse, the Spider, started off, saying they were going in search of corn in order to plant it. And they got just two grains of corn. And Ananse said, "I am going off to plant mine." And the Cricket said, "I am going to roast mine in order to chew it." Ananse went and planted his. The Cricket, he, too, took his, and put it on the fire. It was long in getting cooked, and he sat down there (beside it). The Spider, too, he went off to the plantation; he was about to peep under the sheath covering the corn. The Corn said, "Don't peep into my eye, lest your finger goes into my eye." Ananse was turning his eyes to look at his Dog; his Dog said, "You need not look at me, it was not I who did it." Ananse was about to break off a stick to beat the Dog, when the stick said, "Don't break me, for (if you do) your Dog will bite me." Ananse came home and told the Cricket all about it. While he was laughing, he fell into the fire. That is how the Cricket got his teeth burned. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



Ananse planting the corn

Ye' nse se, nse se o

KOKOKYINAKA ONKO BO ANANSE BOSEA

ANANSE, na Kokokyinaka baa ne ho bepee bosea, asuanu. Na Ananse no ara nni bi, na okoo ne yonko Ntontom ho ko gyece bi bree n'adamfo Kokokyinaka. Eda a Ntontom hyeye no paa ho, na Ntontom ka kyeree Ananse se, "Ko gye me sika bere me." Ananse see, "Kokokyinaka na osi onyina soo no, na kogye wo sika." Ntontom see, "Ebeye den na me nsa aka; aboa no tu." Ananse see, "Ko to dua no kese, wo behu se dua no bebuo, na w'akyere Kokokyinaka agye wo sika." Ntontom ko too dua no kese. Ase die e'buo, na Kokokyinaka firii ho pa, bu, bu, bu! Ena Ntontom baye, na osee, "Ananse mo!" Ene se ye'de beye abebuo se, "Aboa Kokokyinaka onko bo Ananse bose a, mma Ntontom nkoto onyina kese."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

Ye' nse se, nse se o

ANANSE SEE O'KO PE 'KWASEA, NANSO ONO ARA NA OYEE 'KWASEA

ANANSE na ote ho, na osee o'pe 'kwasca ne no asi nsoa. Okyin, kyin, kyin, wannya bi. Na oko hyiaa Osansa. Osee, "Ma yen ko si nsoa." Osansa see, "Me wo nam me di." Na akyiri yi na oko hyiaa Anene, na osee, "Ma yenko si nsoa." Anene sec, "M'ate." Na yei na Osansa ka kyeree Anene se, "Nsoa a wo'ko ne Ananse asie no, nko, na Ananse se o'pe 'kwasca, na one no asi nsoa no na wadi sika no nnyina." Anene see, "Wo die gyac, na me na megye sika no nnyina." Anene ne Ananse siim' koo wuram' ko twitwaa papa. Anene ka kyeree Ananse se, "Fa sekan ma me na me ntwitwa, na wo so fa no bere." Ananse sec, "Me na wo bu me 'kwasca? ma me ntwitwa, na wo so fa no bere." Ananse e'twitwa na Anene te ho na o'pene. Otwitwa wieye, na na ye'kyekyereye. Anene sec, "Ananse ma me mfa nsoa, na wo so fa no bere." Ananse see, "So' ho, na me na wo bu me 'kwasca?" Na ofa soaye. Anene dii akyire na o'penc. Ye'baa

We do not really mean, we do not really mean, (that what we are going to say is true)

KOKOKYINAKA, THE BLUE-CRESTED TURACOU, DID NOT GO TO ANANSE, THE SPIDER, FOR A LOAN

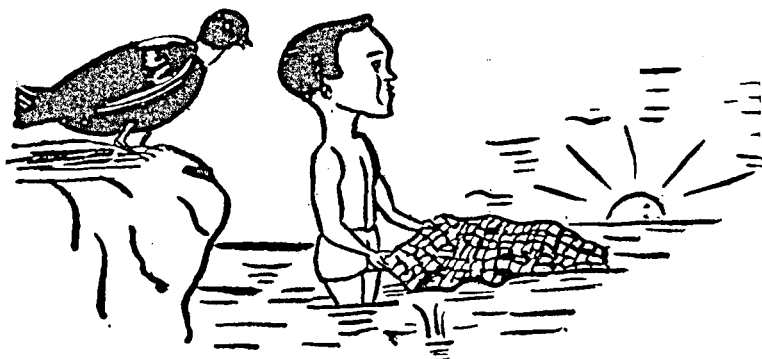
ONCE upon a time, the Kokokyinaka bird went to Ananse, the Spider, in search of a loan of an *asuanu's* weight of gold dust (£4). Now, as Ananse himself had none, he went there to his friend, Ntontom, the Mosquito, to get some and bring it to his friend, the Kokokyinaka bird. The day passed which the Mosquito had fixed (for the repayment of the loan), and the Mosquito said to Ananse, "Go and get my gold dust for me." Ananse replied, "The Kokokyinaka bird is sitting on top of that Silk-cotton-tree, so go and receive your gold dust." The Mosquito asked, "How shall I go about getting it; the creature can fly." The Spider replied, "Go and trip up the tree, and when you see, the tree will break, then you have caught the Kokokyinaka bird, and got back your gold dust." The Mosquito went and tripped up the tree. When it was about to break, the Kokokyinaka bird went off from there, pa bu bu bu! Then the Mosquito came, and he said, "Congratulations, Ananse." That is why we have a saying which runs, "The Creature called the Kokokyinaka bird did not borrow from Ananse that the Mosquito should go and trip up the Silk-cotton-tree." This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

ANANSE, THE SPIDER, SAID HE WAS GOING IN SEARCH OF A FOOL, WHILE ALL THE TIME HE HIMSELF WAS A FOOL

ANANSE, the Spider, was once living there, and he said he was wanting a fool to go with him to set fish-traps. He wandered all about, but could not get one. Then he met Osansa, the Hawk. He said, "Let us go and set fish-traps." The Hawk replied, "I have (plenty) meat to eat." Afterwards he met Anene, the Crow, and he said, "Let us go and set fish-traps." The Crow said, "I have heard." Now, the Hawk said to the Crow, "About this fish-trap-setting expedition on which you and Ananse are going, don't go, for Ananse says he is looking for a fool, that when he and the fool set fish-traps, he will get all the money." The Crow replied, "You need not say any more, for I will see to it that I get all the money." The Crow and the Spider set out for the bush to cut palm branches. The Crow said to Ananse, "Give me the knife and I shall go and cut (them), and your work will be to take the weariness (resulting from my labour)." The Spider replied, "Do you take me for a fool; let me do the cutting, while you will take the weariness thereof." Ananse was cutting (the palms) while Anene, the Crow, sat there groaning. When he had finished cutting (them), they tied them (in a bundle). The Crow said, "Spider, let me take and carry them, while you will take the weariness thereof." The Spider replied, "Get out,

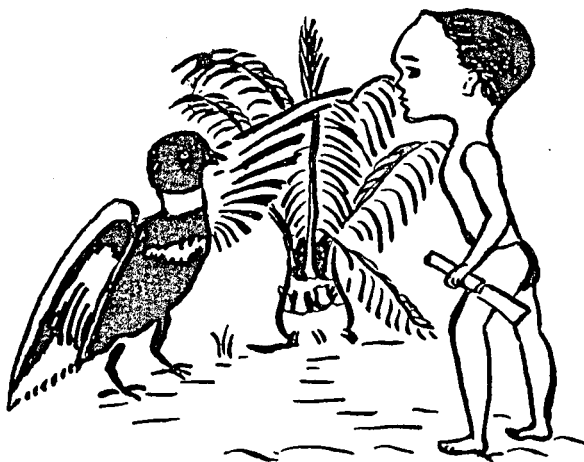
'fie, Anene see, "Ma me mmeyo nsoa, na w'afa no bere." Ananse see, "Dabi da ma me nyo, na wo so fa no bere." Na Anene ko daa ayeya na o'pene. Ananse sec, "Kwasea, wo se wo nim nyansa, na wo' wuo no." Ananse wice nsoa no, Anene see, "Ma me mfa nsoa, me nko nsuom' na w'afa no bere." Ananse see, "Dabi, na me'de'ko, na w'afa no bere." Ye'ko duruu nsuo nom'; Anene see, "Agya Ananse aboa bi wo nsuom' na ma me nsim' me mfa nsoa yi nnum', na aboa no ka me a, w'afa ne wuo." Ananse see, "A! wo bu me 'kwasea pa, me, me de'ko gum' na oka me a, w'afa no wuo." Ananse de nsoa no ko guum', na ye'baa 'fie. Adeekyeye, ye'ko fwee nsoa no, na ayi adwene mmieniu. Anene see, "Ananse, wo fa mmieniu yi,



Ananse and the fish-traps

na okyena ye'beba na ayi nnan, na me so m'afa." Ananse see, "A! akoo yi, wo bu me 'kwasea pa; wo fa mmieniu yi, na me so okyena m'afa nnan no." Anene faye. Adeekyeye, ye'koye na ayi nnan. Anene see, "Wo fa nnan yi, na okyena ye'beba na ayi nwotwe, na me so m'afa." Ananse see, "Wo bu me 'kwasea, wo fa nnan yi, na me so okyena m'afa nwotwe." Adeekyeye ye'koye, na ayi nwotwe. Anene see, "Fa, na okyena me so m'afa dunsia." Ananse sec, "Me na wo bu me 'kwasea, wo so fa nwotwe, na okyena m'afa dunsia." Efei na nsoa no asee, na Anene ka kyeree Ananse se, "Ko fa nsoa funu bra, na wo ton a, bafua bi'a, ntanu, nti wo Agya Ananse gye adwene yi na fa nsoa funu yi ma me." Ananse see, "Dabi, wo ko ton adwene no fa, na me so me'ko ton nsoa funu yi m'afa." Ye'soasoaye koo edwam'. Seisci na Anene die nnyina asa; onyaa sika bebre. Na aka

you take me for a fool?" And he took them and placed them on his head. The Crow followed behind and he was groaning. When they reached home, the Crow said, "Let me make the fish-traps and you take the weariness of my labours." Ananse replied, "Never; let me make them and do you take the weariness." Then the Crow went and reclined on his back, and he was groaning. Ananse said, "Fool, you say you have sense, and yet you are dying." The Spider completed the fish-traps. The Crow said, "Let me carry the fish-traps and take them to the water, and do you take the weariness thereof." The Spider said, "No, I shall go with them, and you take the weariness thereof." They reached the water; the Crow said, "Father Spider, there lives a beast in the water, so let me stand in the water and set the fish-traps, that should the beast bite me, you will



Ananse and the Crow in the bush

take the death thereof." Ananse said, "Ah, you take me for a proper fool; I myself shall set the traps, and if he bites me, you will take the death thereof." Ananse took the fish-traps and set them in the water, and they came back home. Next morning, when things became visible, they went to examine the traps, and they had caught two fish. The Crow said, "Spider, you take these two, and when to-morrow we come, and (the traps) have caught four, I in turn shall take them." The Spider replied, "This fellow! You take me for a proper fool; you take these two, and to-morrow, I in turn will take the four." The Crow took them. Next morning they went (again to visit the traps), and they got out four (fish). The Crow said, "You take these four, and when to-morrow we come and have caught eight, I in turn shall take them." The Spider replied, "You take me for a fool; you have these four, and to-morrow I, too, shall take the eight." Next morning they went (to visit the traps) and got out eight. The Crow said, "Take (them), and to-morrow I, too, will take the sixteen." The Spider said, "You take me for

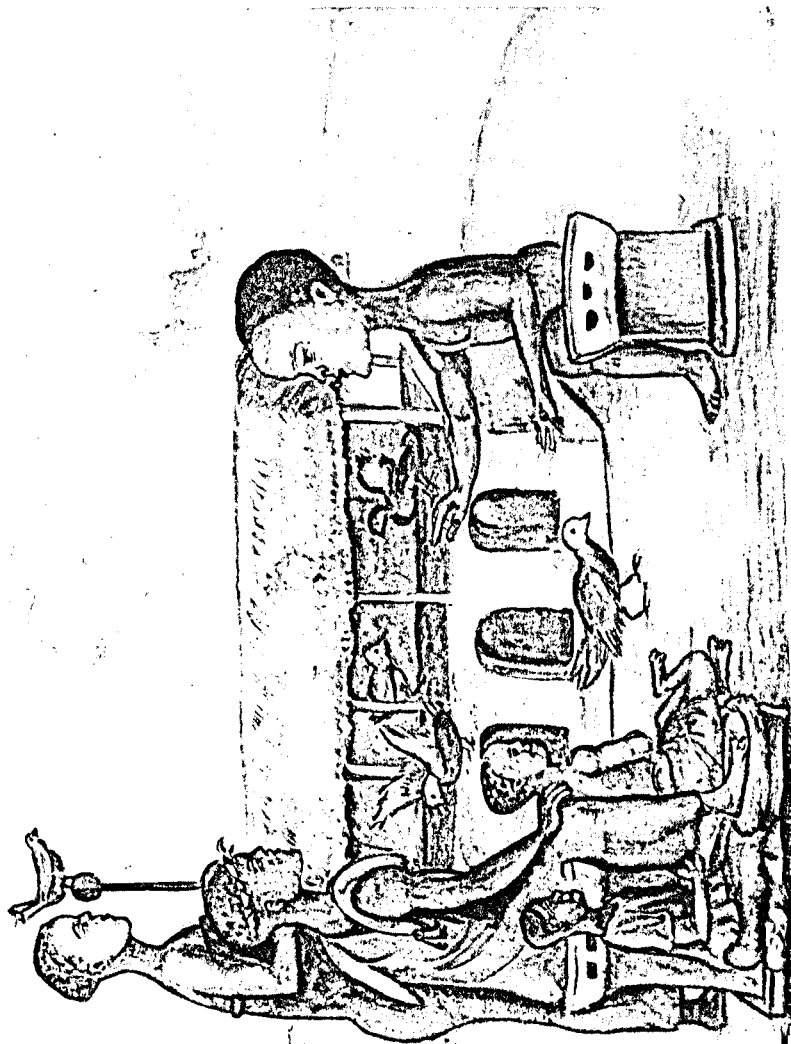
Ananse. Na Anene ka kyeree no se, "Fa nsoa funu yi ko kyin, na ye'beto." Ananse maa so; osee, "Me ton nsoa funu o! Na odekuro teye, na osee, "Akoa yi firi he, mo nko fre no mma no mmera?" Ananse koye. Odekuro see, "Wo gye di se yen a ye'wo kurom' ha ye'ye nkwisea; na wo yonko beton adwene yi, w'anhu, na w'abe-ton nsoa funu ama yen?" Odekuro see, "Mo mmo' no." Na ye'fwee no. Na Anene see, "Ananse w'ahu, w'ani awu; wo se wo'pe 'kwasea ne no aye adwuma, w'ahu se wo'a na wo ye 'kwasea."

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

SE YOYE A ANANSE BEYEE 'HIANI

KWAKU ANANSE na okoo Nyankonpon ho se, "Ma me aburo fua ma menko fa kuro mu mmere wo." Nyankonpon see, "Wo'ntimi." Ananse see, "Se m'antimi a, me ka wo ni Nsia, ya me de me ti na meyi." Nyankonpon see, "Gye na ko." Ananse siim' koo kuro bako so. Oboo odekuro amanee se, "Nyankonpon na osomaa me se me mfa aburo fua yi me nko babi, na me ba a, me mma aburo yi ne nkoko na enna." Odekuro see, "E! na akoko ne aburo da a, ebeye yie?" Ananse see, "Wo die ma no nko ne yen nna." Odekuro see, "Fa ko to ho." Adeekyeye anopa, Ananse see o'kofwe, na aburo nni ho. Ananse see, "Odekuro, Nyankonpon aburo na nkoko no afa adi." Odekuro see, "Yei die me ntimi nni ho asem, na fa akoko no ko." Ananse ko faa akoko kakraka bako de no siim' koo kuro bako so. Oduruu ho, oboo odekuro amanee se, "Nyankonpon na osomaa me, na me'beda ha, na akoko a ofua me, one adwan na eda." Odekuro see, "Fa no to ho." Anadwo na Ananse koo 'dwanbuom' ko kum akoko no. Ofaa akoko ne nsono mantam mantame odwanini kesie bi ne mmenm'. Adeekyeye anopa, okoo odekuro ho se, "Fa akoko no ma me." Ye'see ye'ko fa ama no, akoko na wawuo yi. Ananse see, "E! Nyankonpon akoko na 'dwan aku no." Odekuro see, "Me ntimi me nni ho asem, nti fa odwan no ko." Ananse de odwan no siim'. Oko duruu kuro bako so. Okoo odekuro 'fie. Odekuro see, "Amanee?" Ananse see, "Nyankonpon



“ I must let this grain of corn sleep with the fowls ”

a fool; do you take the eight, and to-morrow I shall have the sixteen." By now the fish-traps have become worn out, and the Crow addressed the Spider, saying, "Go and fetch these rotten fish-traps, and when one sells them, one will get *ntanu* (i. e. (£)16) for each single (trap), so do you, Father Spider, take these fish, and take the rotten fish-traps and give them to me." The Spider said, "No, do you take the fish and go and sell them, and I shall take the rotten fish-traps and take (the proceeds)." They carried (their things) off to a market. Immediately the Crow had disposed of all his goods; he got much gold dust. But there remained the Spider's (goods). Then the Crow said to him, "Take these rotten fish-traps and hawk them round and they will buy them." The Spider lifted them up; he said, "I am selling rotten fish-traps!" Now the head-man of the village heard (him), and he said, "Where does this fellow come from; go and call him to come." The Spider went. The head-man said, "Do you suppose that we folk in the village here are fools; now your friend (here) came and sold fish (with profit), have you not noticed him, but you would dispose of rotten fish-traps to us?" The head-man said, "Flog him." So they beat him. Then the Crow said, "Spider, you have seen, your eyes are dead for shame; you said you were going in search of a fool to work with you, and you have (now) perceived that you yourself were the fool."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean (that what we are going to say is true)

HOW ANANSE, THE SPIDER, BECAME POOR

KWAKU ANANSE, the Spider, went off there to Nyankonpon, the Sky-god, and said, "Give me a single grain of corn and let me bring you a whole village of people (in exchange)." The Sky-god said, "You are not able." The Spider replied, "Should I be unable, I swear by your mother, Nsia, then I shall pay for the violation of my oath with my head." The Sky-god said, "Receive it (the grain of corn) and be off." The Spider set out and went to a certain village. He told the head-man the following story. "The Sky-god has sent me; he says, I must take this single grain of corn and go with it somewhere, and when I come (anywhere), I must let this grain of corn sleep with the fowls." The head-man said, "E! when fowls and corn sleep together, will it be well?" Ananse replied, "All you have to do is to allow them to sleep together." The head-man said, "Go and place it there." Next morning early Ananse said he was going to look for it, but the (single grain of) corn was no longer there. The Spider said, "Head-man, the fowls have eaten the Sky-god's corn." The head-man said, "I am not able to have any dispute about this, so take the fowl and go." Ananse went and took one large fowl, and set out with it for another village. When he reached there, he told the head-man a story, saying, "The Sky-god sent me, and I shall sleep here, and this fowl which I hold must sleep with the sheep." The head-man said, "Bring it and put it there." In the night, Ananse went to the sheep kraal and killed the fowl. He took the fowl's

na osomaa me na odwan a ofua me yi, one anantwie n'eda." Odekuro see, "Ho! ma no nko ne adwan nna." Ananse see, "Dabi, Nyankonpon nko ne no 'dwan; one anantwie na eda." Odekuro see, "Fa no ko to ho e." Ananse de no ko too ho. Anandwo, Ananse ko kum odwan no de ne mogya yee onantwie bako tirim'. Adeekyeye anopa, Ananse see, "Odekuro fa me 'dwan ma me." Ye'koo buom' ho; odwan na wawuo yi. Ananse see, "Odekuro, Nyankonpon 'dwan na nantwie aku no no." Odekuro see, "Me ntimi nni ho asem, na onantwie a okum no, fa no ko." Ananse faa onantwie no siim' ko duruu kuro bako so. Ode 'nantwie no ko mantame ho ko daye. Anadwo oda ho'a, na y'abesee odekuro se ne 'donko bi awu. Odekuro see, "Mo nko to no ntwene, me nni adaka." Ananse see, "Me die me pe, na Nyankonpon ka kyeree me se me nya funu a ye'ko to atwene a, me mfa 'nantwie me nsesa." Nkrofu no see, "Dabi." Ananse see, "Mo mfa



Ananse took the Cow and set off

mma me, na mo ko ton 'nantwie no a, mo benya asuanu, na mo de ato 'donko mono." Nkrofu no see, "Wo mmoa." Na ye'gyeye. Ananse maa funu no so, siim' koo kuro bako so. Oko duruu ho, na oka kyeree odekuro se, "Ma m'akoda yi nko ne mo nkoda nna pato yi so; na akoda no onnye, oteta anadwo, nti se ota a, ma nkoda no mmo' no." 'Nipa a wawu nnansa no no. Nkoda no ne no daye. Efei na ye'tee biribi kankankan. Ye'see,

"Akoda no na wata mo mma yenfwe no." Ye'to guu no so, titim! titim! titim! Adeekyeye anopa, Ananse ko free n'akoda. Obekoro, onna wawuo yi. Ananse see, "Odekuro, Nyankonpon 'bofuo a oka me ho, na wo nkoda aku no." Odekuro see, "Me ntimi nka ho asem, na fa nkoda no ko." Ananse see, "Gye se wo odekuro yi, ne kurom' hafuo nnyina ko Nyankonpon anim ko yi mo ano." Odekuro boo 'dawuro se, "Mo nnyina mo nko Nyankonpon ho ye'nko yi yen ano." Ananse dii kan; nnipa no nnyina dii n'akyi. Ananse ko duruu kurotia, omaa obofuo ko see Nyankonpon se ode kuro mu e'ba. Nyankonpon boo no 'dwa na otenaa'se. Na Ananse o'koro omaa so: "Ananse buc! buc! me de aburo fua ako di akoko.

intestines and stuck them on the horns of a big ram. Next morning early, he went to the head-man there and said, "Give me the fowl." When they would have gone and fetched it for him, behold, the fowl was dead. Ananse said, "Ah! that is the Sky-god's fowl, which the sheep has killed." The head-man said, "I am not able to have any dispute about it, so take a sheep and go." Ananse took the sheep and set out. He reached another village. He went to the head-man's house. The head-man said, "What news?" The Spider replied, "The Sky-god has sent me, and I hold the sheep; it and the cattle are to sleep together." The head-man said, "Ho! let it rest with the sheep." The Spider said, "No, for this is the special sheep of the Sky-god, it rests with the cattle." The head-man said, "Go and put it there, then." The Spider went and put it there. At night, Ananse went and killed the sheep, and put its blood on the head of one of the cattle. Next morning early, Ananse said, "Head-man, give me my sheep." They went to the kraal; there was the sheep, dead. Ananse said, "Head-man, it is the Sky-god's sheep which the cattle have killed." The head-man said, "I am not able to have any dispute with you about this matter, so take away the cow that killed it." Ananse took the cow, and set off, and came to another village. He took the cow and tied it up there, and went to sleep. As he was sleeping there, they came and told the head-man that one of his slaves had died. The head-man said, "You must throw him away, for I have no coffin." The Spider said, "As for me, I want it, for the Sky-god told me that if I got a corpse which they were going to throw away, that I must change it for a cow." The villagers said, "No." (But) Ananse (insisted), saying, "You must bring it to me, and if you go and sell the cow you will get an *asuanu*'s-worth of gold dust (i. e. £4), and you can take (this amount) and buy a fresh slave." The people said, "There is truth in that." So they effected the exchange. Ananse picked up the corpse and set off, and came to another village. When he reached there, he addressed the head-man, saying, "Permit this child of mine to go and sleep with your children, in this *pato* (open veranda room); now (I must tell you) this child is not nice, he is in the habit of breaking wind at night, so when he breaks wind, let the (other) children beat him." Now the man had been dead for three days. The children and he (the corpse) lay down. Now they felt something stinking. They said, "That child has broken wind, let us beat him." They fell on him, titim! titim! titim! (was the sound of their blows). Next morning early, Ananse went to call his child. When he went, there he was, dead. Ananse said, "Head-man, your children have killed the Sky-god's messenger who was along with me." The head-man said, "I am unable to have any dispute about this matter, so you can take the children away." The Spider replied, "(I cannot agree) unless you, head-man, and all the people in this town go before the Sky-god, to state your case." The head-man sounded the *'dawuro* gong, proclaiming, "All of you must go before the Sky-god yonder, to go and state our case." The Spider led the way; all the people followed him. When Ananse reached the outskirts of the town, he sent a messenger to tell the Sky-god that he was coming with the people of a town. The Sky-god summoned his assembly, and sat down (among his courtiers). As Ananse marched in, he raised (his song):

Ananse bue! bue! me de akoko m'ako gye 'dwan.
 Me de 'dwan ko gyee 'nantwie,
 Me de 'nantwie ko gyee 'funu,
 Me de 'funu ako gye kuro mu! "
 Nnipa nnyina see, "Mo ntie Ananse 'dwom bi a o'too." Ananse maa so bio:
 "Ananse bue! bue! me de aburo fua akodi akoko.
 Ananse bue! bue! me de akoko m'ako gye 'dwan,
 Me de 'dwan ko gyee 'nantwie,
 Me de 'nantwie ko gyee 'funu,
 Me de 'funu ako gye kuro mu! "
 Ananse ko duruu Nyankonpon anim', na Nyankonpon bisaa Ananse
 n'amanee. Ananse see, "Aburo fua a me gye se me de kuro mu beba no;
 kuro mu na egyina ho no." Nyankonpon see, "Mo mpene no." "E! e! e!"
 Nyankonpon see, "Dien na me mfa nna w'ase?" Ananse see, "Me mpe
 biribiara, na 'padeem' na me pe." Nyankonpon see, "O! o! w'akoa yi,
 ohia, na wo de bewuo, na w'ako fa adie bebrebe aba, wo se wo mpe bi."
 Enc se Ananse ohia ampa no so da.
 M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na
 mom fa bi mmera.

Ye' nse se, nse se o

SE YOYE A NWIADOWA WO DUA A NA EDEDA 'FAM', NA NKURUMA GYINA TENTENTEN

NWIADOWA ne Nkuruma tee 'dan bakom'; ye'pra gu afa, na ye'da
 afa. Ye'yoo nnooma 'dan koro nom'. Na Nwiadowa ka kyeree
 Nkuruma se, "Ye'dan yim' ye aniwu, nti ma yenko bo amena, na
 y'ato wura agum'." Nkuruma sec, "Me'nko." Nwiadowa siim' ko boo
 amena. O'bo'a, na Nkuruma hyee no mmon, na Nwiadowa gyee so. Osee,
 "Kukuru amena no bra ma me nfwe." Nwiadowa sec, "A! Odomankoma
 boye, w'ahu onipa a okukuru amena pen?" Nkuruma sec, "W'ammua
 w'ano a, meba mabefwe wo." Nwiadowa sec, "Enee fa sonce sa nsuo bre
 me nnom na me nkukuru mmere wo." Nkuruma sec, "W'abu me 'kwasea;
 ye'te 'manm' ha yi, ye'de sonce na esa nsuo?" Nkuruma firii ho koo amena

"Ananse, alas, alas, I got a single grain of corn to go and gain a fowl.

Ananse, alas, alas, I took the fowl to go and receive a sheep.

I took the sheep and went and got a cow,

I took the cow and went and got a corpse,

I took the corpse and got the people of a town."

Every one said, "Do you hear the song which Ananse is singing?" Ananse raised his song once more:

"Ananse, alas, alas, I got a single grain of corn to go and gain a fowl.

Ananse, alas, alas, I took the fowl to go and receive a sheep.

I took the sheep and went and got a cow,

I took the cow and went and got a corpse,

I took the corpse and got the people of a town."

Ananse arrived before the face of the Sky-god, and the Sky-god inquired of Ananse the news. Ananse said, "A single grain of corn I received, saying I would come with the inhabitants of a town; there are the people of a town standing there."

The Sky-god said, "Praise him." (They shouted,) "E! e! e!" The Sky-god

said, "What must I give you as a thank-offering?" The Spider said, "I do not

desire anything; (a place) on the rafters is all I want." The Sky-god said, "Oh,

oh! this subject (of mine), you will die in poverty, you, who went and brought

much, yet say you do not desire anything." That is why poverty will never pass

Ananse by.

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

HOW IT CAME ABOUT THAT WHEN ONE PLANTS NWIADOWA,
GARDEN-EGGS, THEY GROW ALONG THE GROUND, WHILE
NKURUMA, THE OKRO, STANDS UP TALL

GARDEN-EGGS and Okro once lived together in one room; half the house they used for the rubbish that they swept up, half they used as a sleeping-place. Everything they had to do, they did in that one room. Now Garden-eggs said to Okro, "I am ashamed of (the state of) this room, so let us go and dig a hole, and let us put the rubbish in it." Okro said, "I am not going to go (and dig it)." Garden-eggs set off and dug a pit. When she had dug it, Okro shouted at her, and Garden-eggs answered back. She said, "Lift up the hole and bring it that I may see." Garden-eggs replied, "Ah! since the Creator created, have you ever seen a person lift up a hole?" Okro said, "If you do not shut your mouth, I shall come and flog you." Garden-eggs said, "Then get a strainer, splash it full of water and bring me to drink, and I shall lift up (the hole) and bring it to you." Okro replied, "You take me for a fool; since we (first) lived here as a tribe, have we used a strainer in which to splash water?" Okro left where she was (sitting), and went to the hole to beat Garden-

nom' ho ko fwee Nwiadowa. Na o'fwe no no, na Nyankonpon teye, na osomaa Kokosakyi se ommefa nnipa no mmienu mmera. Nnipa no mmienu koreye. Nwiadowa kaa n'ano asem; Nkuruma kaa ne die. Na Nyankonpon maa okyeame buaa Nkuruma fo; ye'buaa Nwiadowa bem. Ene se se ye'dua Nwiadowa a, na ededa 'fam'; o'da Nyankonpon ne no Mpan'infuo ase. Na Nkuruma so, gyina tententen; ose o'ko ne Nyame ako na wabua no ntenkyea. M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

Ye' nse se, nse se o

MMORO

MMERANTEE mmiensa na ye'wo ho; ye'nnyina mpena bako. Na mmerantee mmiensa yi firii Bontuku koo Odwa se ye'ko to nnooma. Yeduruu Odwa no, na obako wo afwefwe bi. Omaa afwefwe no so, na otee aduro soo afwefwe no so na ofweem'. Ofwee se ye'mpena no awuo, na oda pato soo. Osce, "Yanom ye' mpena no awu." Obako see, "Mema y'aduru Bontuku seisei, na y'ako sie no." Obako nso see, "Se wo timi ma ye'duru ho a, me'nyane no seisei." Na obako no kotee aduro; ode yeyee yen nkotodwe, na ye' siim'. Seisei ara na y'aduru ho. Na obako no so faa aduro de guu yawam'; na ofaa ne bodua de boo aduro nom' de petee funu no so. Osce, "Nyane afunu! nyane funu!" Na onyanee. Na nnipa mmiensa yi, hwane na oyee adie?



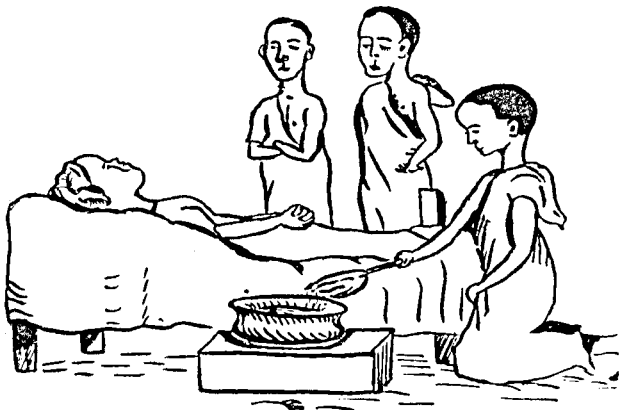
eggs. Now, as she was beating her, the Sky-god heard, and he sent Kokosakyi, the Vulture, saying that he should bring the two of them. The two of them went. Garden-eggs spoke the words that were in her mouth; Okro spoke those in hers. Now, the Sky-god made his spokesman to give judgement against Okro, and in favour of Garden-eggs. That is why, when we plant Garden-eggs, she lies flat on the ground; she is thanking the Sky-god and his councillors. And as for Okro, she stands up so tall; she declares she is going to fight with the Sky-god because he gave a crooked judgement.

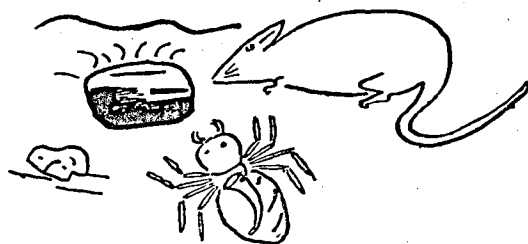
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We do not really mean, we do not really mean, (that what we are going to say is true)

A RIDDLE

THERE were once three young men; they all loved one girl. Now these three young men left Bontuku to go to Cape Coast, saying they were going to buy things. When they reached Cape Coast, one of them had a mirror. He picked the mirror up, and he plucked some (magic leaves) and put them on the mirror, and he looked in it. He beheld their lover was dead, and that she lay in an open veranda-room. He said, "Friends, our lover is dead." One of them said, "I shall cause us to reach Bontuku immediately that we may go and bury her." The next one, too, said, "If you can manage to make us reach there, I shall immediately cause her to awake." Now one went and plucked medicine, and put it on their knees, and they set out. At once they arrived there. Another, too, went and got medicine and put it in a brass bowl; and he took his cow-tail and dipped it in the medicine, and sprinkled the corpse with it. He said, "Corpse, awake; corpse, awake!" and it awoke. Now of these three people, which of them did the best?





Ye' nse se, nse se o

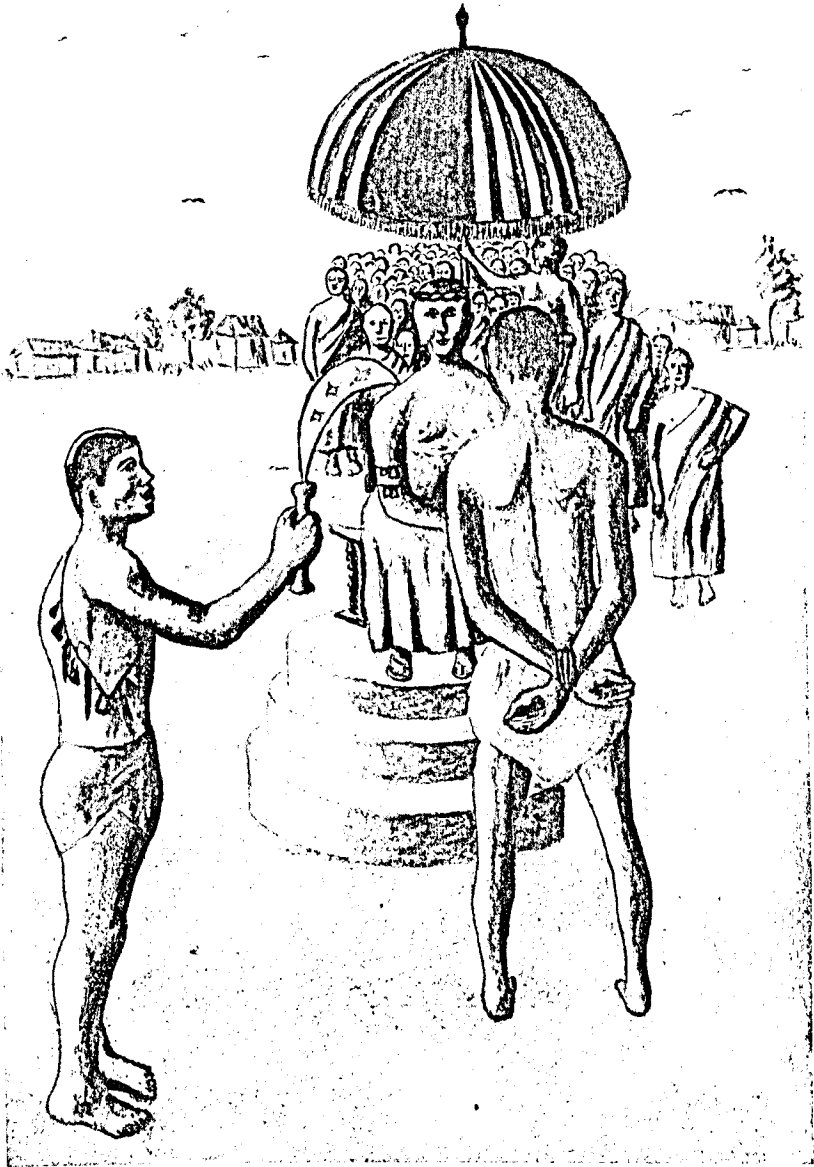
WO HO HU SE ANANSE

ANANSE na ote ho, na Nyankonpon 'ni Nsia yareye. Na ye'kofaa 'dunsini se ommefwe no. Obaye no obegyee ntoasee peredwan se o'fwe ne yaree no. Na Ananse ko ka kyeree Nyankonpon se, "Akoa yi agye wo sika kwa, o'ntimi nfwe no, na mefwe no m'ama wo, na se m'antimi m'anfwe no a, me de me ti na meyi." Na Ananse gyee asuanu, na oka kyeree Nyankonpon se, "Se m'antimi m'anfwe no a, mema wo gyata ani mono." Adeekyeye, na Nyankonpon 'ni Nsia afirim'. Ye'cee, "Ananse eno no o?" Ananse firii ho; wadwane. Kasa ne no nyam', Ananse adamfo papapa ne Okusie. Oboo 'Kusie amance se, "Die m'ahunu ni, na nti boa me." 'Kusie see, "Me mmoa wo sen?" Osee, "Me fwefwe wo ama w'ako bo amena akopem Nyankonpon sumpini ase." Okusie see, "Meyo mama wo." Na oyoye. 'Kusie beboo Ananse amance se, "M'awie." Ananse ko free ne 'ba Ntikuma; na otwaa aben maa no; na oka kyeree no se, onko amena nom', na onko tena sumpini no ase, na ohuno se Nyankonpon abetena sumpini no so a, onhyen aben no se:

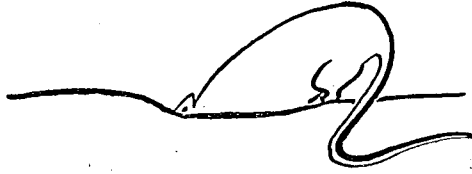
"Wo kum Ananse a oman yi bebo!

Wo gyae Ananse a, oman kasa biribiri!"

Ntikuma ko tenaa sumpini ase, na Ananse siim' se ono ara o'ko Nyankonpon ho. Okoroye na Nyankonpon abrafuo bekyeree no; ye'de no ako gyina Nyankonpon anim. Na okyame ka kyeree no se, "Wo Kwaku Ananse, wo ka kyeree Nyankonpon se, se oni Nsia wu a, onku wo; nti Nsia so afirim', nti ye'ku wo." Ananse see, "Mo mma me nka m'ano asem." Na abrafuo aso nom' ye'ko ku no. Ntikuma ama so:



“ The Sky-god’s executioners caught hold of him; they took him before the Sky-god ”



We do not really mean, we do not really mean, (that what we are going to say is true)

YOU ARE AS WONDERFUL AS ANANSE, THE SPIDER

ANANSE, the Spider, was once living there, when Nsia, the mother of the Sky-god, became ill. They went and fetched a medicine-man to come and attend her. When he came, he claimed a deposit of a *pereduan* of gold dust (i. e. £8) for attending to her sickness. Now, Ananse went and told the Sky-god, saying, "This fellow is taking your gold dust for nothing; he is not able to look after her, so let me look to her for you, and if I do not look after her, my head can be forfeit." Ananse took an *asuanu*'s-worth of gold dust (i. e. £4), and he said to the Sky-god, "If I should be unable to cure this sickness, I shall give you a live lion." Next morning, when things became visible, Nsia, the mother of Nyankonpon, the Sky-god, had departed. They said, "Ananse, what about it?" Ananse left that place; he has fled. Now, speech and its left-behinds (i. e. I forgot to mention that) Ananse's greatest friend was Okusie, the Rat. He told the Rat what had happened, saying, "That is what I have seen, so now you must help me." The Rat replied, "In what way can I help you?" (Ananse) replied, "I want you to go and dig a tunnel until it reaches under the raised mound upon which the Sky-god sits." The Rat said, "I shall do it for you." So he made it. The Rat came and informed Ananse, saying, "I have finished." Ananse went and called his son, Ntikuma; and he cut a horn for him; and he told him to go into the tunnel and sit beneath the raised mound, and, when he saw that the Sky-god had seated himself on the raised mound, he must sound his horn and say:

"When you kill Ananse, the tribe will come to ruin!

When you pardon Ananse, the tribe will shake with voices!"

Ntikuma went and sat down beneath the reception seat, and Ananse set out, saying he was going to Nyankonpon, the Sky-god, there of his own accord. When he went, then the Sky-god's executioners caught hold of him; they took him before the Sky-god. Then the spokesman said to him, "You, Kwaku Ananse, you said to Nyankonpon, the Sky-god, that if his mother, Nsia, died, that he might kill you; so because Nsia has departed, therefore we shall kill you." Ananse said, "You must allow me to state my case." But the executioners seized hold of him in order to go and kill him. Ntikuma raised (his voice):

“Wo kum Ananse a oman yi bebo!

Wo gyae Ananse a, oman kasa biribiri!”

Ye’see, “Mo ntie, mo ntie!” Na Aben no ahyen bio:

“Wo kum Ananse a oman yi bebo!

Wo gyae Ananse a, oman kasa biribiri!”

Na Kontirehene soreye ka kyeree Nyankonpon se, “Wo Nyame ne Asase Ya na oman yi wo mo. Nne w’anya Ananse wo’ku no. Asase Ya se ‘Gya no’. Nti wo gya no a, na eye.” Na Nyankonpon maa abrafuo gya no. Ene se aye akasa bebuo se, “Wo ho hu se Ananse.”

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmara.

Ye’ nse se, nse se o

BIRIBI NNI BABI

YE’SEE Osebo ne no yere na ye’wo mma mmienue. Na nkoda no ’ni ne ye’s e koo wuram’ da ko kyeree nam beree yen. Da koro bi die ye’ni ne ye’s e ka kyeree yen se, “Mo sore a mo nsu se, ‘Biribi nni babi, biribi nni babi’.” Na ye’koo wuram’ gyaa ye’mma no ho. Na Dankwata baye, na nkoda no e’su se:

“Biribi nni babi,

Biribi nni babi!”

Dankwata sec, “Hwane na oka kyeree mo se mo nsu seyie?” Ye’see, “Agya ne cno na ye’kaye.” Dankwata sec, “Ye’boa; mo nsu se, ‘Mmere nkye dane, mmere nkye dane’.” Na nkoda no ye’ni ne ye’s e baye, na ye’t ee se ye’mma e’su se:

“Mmere nkye dane,

Mmere nkye dane!”

Ye’see, “Hwane na osee mo nsu seyie?” Ye’see, “Obarima bi na okaye.” Na ye’ni ne ye’s e sec, “Mo nnsu sa, na mo nsu se, ‘Biribi nni babi, biribi nni babi’.” Ye’de nam maa nkoda no; sane koye. Dankwata baye, na wabo pea mmienue. Efei die nkoda no da ho, nnua mmienue sisi ho. Dankwata baye no, na obubuu nnua no, na ode pea no sisi nnunsin no anim’.

"When you kill Ananse, the tribe will come to ruin!
 When you pardon Ananse, the tribe will shake with voices!"
 They said, "Listen, listen!" And again the horn sounded:
 "When you kill Ananse, the tribe will come to ruin!
 When you pardon Ananse, the tribe will shake with voices!"
 Then the Kontirehene chief rose up to inform the Sky-god, saying, "This tribe belongs to you, Sky-god, and to Ya, Old-mother-earth. To-day you have got Ananse and are about to kill him. Ya, Old-mother-earth, says, 'Let him go,' so if you let him go, it will be well." Then the Sky-god made the executioners release him. That is why there is a saying, "You are as wonderful as Ananse."
 This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

We do not really mean, we do not really mean, (that what we are going to say is true)

THERE IS NOTHING ANYWHERE (THAT WE FEAR)

THEY say that there once lived a Leopard and his wife, and that they had two children. Now the mother and the father of these children used to go to the bush every day to catch meat to bring to them. One day their mother and father said to them, "When you rise up, you must cry out and say, 'There is nothing anywhere (that we fear), there is nothing anywhere (that we fear).'" Then they went off to the bush, leaving their children there. Then Dankwanta, the Night-jar, came along, and the children cried out: "There is nothing anywhere (that we fear), There is nothing anywhere (that we fear)!"
 The Night-jar said, "Who told you to cry out such a thing?" They replied, "It was father and mother who said it." The Night-jar said, "They are wrong; you must cry out, 'Times soon change, times soon change.'" Now, as for those infants, their mother and their father returned, and heard their children crying: "Times soon change, Times soon change!"
 They said, "Who told you to cry out such a thing?" They replied, "A certain man told us." Then their mother and their father said, "You must not call out that, you must call out, 'There is nothing anywhere (that we fear), there is nothing anywhere (that we fear).'" They gave the infants meat and went off. The Night-jar came back, and he had made two spears. Now at the place where the infants lay stood two trees. When the Night-jar came, he broke the two trees, and he stuck the spears in the stumps. He said to the infants, "You must cry, saying, 'Times soon change, times soon change,' and when your mother and your father return you must say that it is I, who have told you." The Night-jar flew and alighted on the point of one of the spears. Not long after, the mother and father of the infants returned. They said, "Who told you to cry out this?" The Night-

Oka kyeree nkoda no se, "Mo nsu se, 'Mmere nkye dane, mmere nkye dane', na se mo 'ni ne mo 'se ba a, mo nka se me na me kaye." Dankwata tuye ko sii pea no anim'. Ankye na nkoda no 'ni ne ye'se baye. Ye'see, "Hwane na okaye se mo nsu seyie?" Dankwata see, "Me a!" Osebonini se o'huri akye no, na Dankwanta atu, na Osebo ako wo pea no so. Dankwanta ko sii pea bako so. Osebo bedee se o'huru akye Dankwata, na ono so ako wo pea no so. Dankwanta ka kyeree nkoda no se, "Mo ahu se mo nnya nam nni bio. Nti na me ka kyeree mo se, 'Mmere nkye dane'." M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmere.

Ye' nse se, nse se o

YE'MMFI ESONO AKYI NNKO BO ASEREWAA BOO

ANANSE na otee ho, na Akwasidae na oko maa Nyame akye, na Nyame maa no anka'tam. Ananse de sii so koye. Okoye na mma wo nsuom' ye'si ntama. Ananse ka kyeree yen se ye'nye anka'tam no emma ye'ba. Na ye'gye maa akoda no. Ananse see, "Mo mma me biribi, mma me nko." Ena ye'saa nsuo guu toam' maa no na ode koye. Okoye, na nnipa bi e'twa nkofie, na Ananse de nsuo no maa ye'nome. Na nnipa no maa no bayere. Na okoye, na oko too otomfuo na o'we bidie. Na ode bayere maa no, se onnye nni, na owe bidie sa a, nnye. Ananse see, "Ma me biribi me nko." Na omaa no soso, na ode koye. Na oko hunoo 'nipa a ode ne kote e'nu abe. Na Ananse de soso no maa no, na ono so maa Ananse nno, ahina bako. Na osiim' koye. Na oko too oba bi a wawo 'duo, na ode ne ntasuo na e'sra yen. Na Kwaku Ananse de nno no maa oba no se omfa nsera ne mma no. Na oba no maa no akoda bako, na ode siim' koye ko too oba bi. Onni 'ba na wafa eta na ode nfwence abobo no. Na Agya Ananse de abofra no maa oba no. Na oba no so maa no eta, na ode siim' koye. Na oko too obi a ode n'abatwe na ode e'yam sam. Na Ananse de eta no maa no, na ono so maa Ananse sam. Na ode koye ko too Esono fekuo. Na Esono fekuo no ye'nom atekye. Na Ananse sec, "Mo nye sam yi nni, na atekye yi die nnye." Na Esono fekuo gyeye, na ye'nome. Ye'nom wieye, na Ananse see,

jar answered, "I (did)." The male Leopard was leaping upon him to seize him, when the Night-jar flew off and the Leopard impaled himself on the spear. The Night-jar flew on the second spear. When the female Leopard would have leaped to catch him, she, too, was impaled on the spear. The Night-jar said to the children, "Now, you see you will not get any more meat to eat. That is what I meant when I told you, 'times soon change'."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.

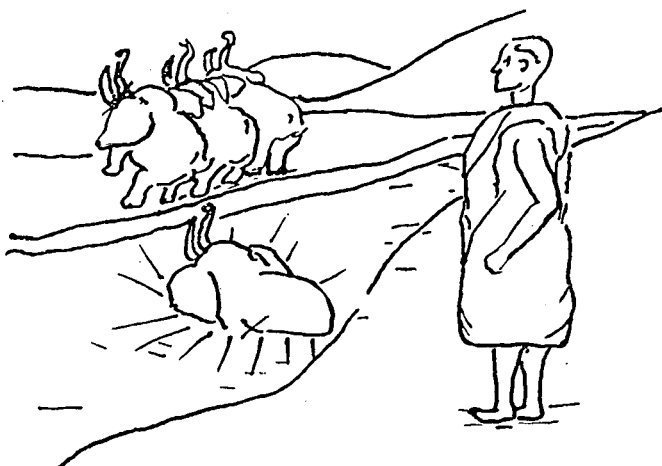
We do not really mean, we do not really mean, (that what we are going to say is true)

WE DO NOT LEAVE AN ELEPHANT BEHIND, TO GO AND THROW A STONE AT ASEREWA, THE WREN

ANANSE, the Spider, was living there, and one Sunday Adae, he went to bid good morning to the Sky-god. He (the Sky-god) gave him a section of a lime. Ananse set out with it and went on. As he went, there were women in the stream beating their clothes. Ananse told them to accept the section of lime and give to their child. They received it and gave the child. Ananse said, "Give me something and let me go." Then they splashed water into a gourd, gave him, and he went off with it. As he went, there were some people making earth mounds in which to plant yams, and Ananse gave them water to drink. The people gave him a yam. He went on and he met a blacksmith, and he was chewing charcoal. He gave him the yam, saying he must accept it and eat, for to eat charcoal was not good. And Ananse said, "Give me something and let me go." He gave him a *soso* (hoe), and he took it and went off. He went and saw a man, who was using his penis to cut down palm-nuts. And Ananse gave him the *soso* (hoe), and he in turn gave Ananse palm-oil, one water-pot, full. And he set off. And he went on, and met a woman who had borne ten children, and she was oiling their skins with her own spittle. Kwaku Ananse took the oil and gave it to the woman, that she might oil her children with it. The woman gave him one child, and he set off with it, and went on, and met a woman. She had not any child, and she had taken a wooden spoon and fastened beads upon it. Then Father Ananse gave the child to the woman, and the woman in turn gave him the wooden spoon, and he set off with it. He went on, and met some one who was grinding corn-flour with her elbow. Ananse gave her the spoon, and she in turn gave Ananse corn-flour. He went off with it, and came across a herd of Elephants. The herd of Elephants were drinking at a mud hole. Ananse said, "Accept this corn-flour to eat, for this muddy pool is not good." Then the herd of Elephants accepted it and drank it. When they had finished drinking, the Spider said, "Give me something and let me go." They said, "We have not anything, but this stream which lies there, let us all jump and leap over it, and the one who falls in, you can take him." Now, one of the Elephants was about to have a child. All the beasts jumped, but the one that was in "the family

“Mo mma me biribi me nko.” Na ye’ssee, “Ye’nni fwe, na asuo yi a eda ho yi, yen nnyina ye’ko huri atera, na die obetom’ na w’afa no.” Se na Esono bako nyem. Na mmoa no nnyina huriye na die onyem no too nsuo nom’, na Ananse ko faa no, na ofaa edowa soo Esono nan, na okuraa no. Na ohunoo se aserewa e’koro. Na Ananse sec, “Anoma yi ho e’fe meko kye’ no akoma me ’ba Ntikuma.” Na Ananse dii aserewa no akyi; otoo boo boo no; wannya no. Obaye so na Esono ko. Enc se ye’de ebebu ’be se, “Ye’mmfi esono akyi nko bo aserewa boo.”

M’anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



But one fell into the water

Ye' nse se, nse se o

KWAMENA A OSI ADUKUROM'

YE'SEE 'Hema 'ba bi na owoo ho, ye'de no maa obiara awaree a, osee ompe no. Na Osaman 'Henc Adu Gyanfi bewaree Ohema 'ba no. 'Hema 'ba see ne kunu se, “Me ne wo beko wo kurom’.” Obairima no sec, “Ma me nko, na Adae to Kwasiada a, Edwoada mabefa wo.”

way " fell into the water, and Ananse went and got her, and he fastened a rope of palm fibre to the Elephant's leg, and held it. Now he saw that an aserewa bird was passing. And Ananse said, "This is a beautiful bird, I shall go and catch it and give it to my child, Ntikuma." And Ananse followed the aserewa bird; he threw stones to hit it; he did not get it. When he came back, the Elephant had gone off. That is why we have a saying which runs, "We do not leave an Elephant behind to go and throw a stone at an aserewa bird."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



A blacksmith chewing charcoal

We do not really mean, we do not really mean, (that what we are going to say is true)

KWAMENA, THE TIERED ANT-HILL, THAT STANDS

WITHIN THE BUTTRESS ROOTS

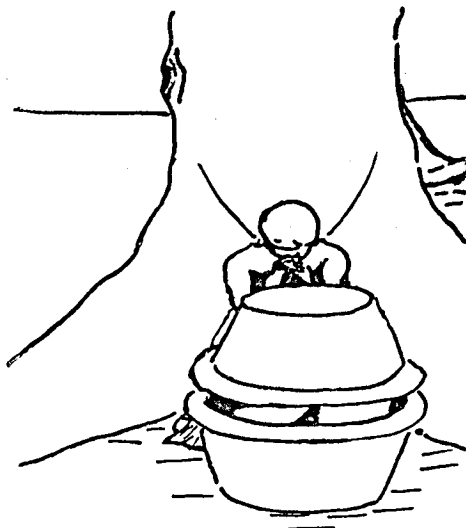
THEY say there once was the daughter of a Queen Mother, and that no matter to whom she was given in marriage, she would say, she did not want him. But (at last) the King of the Ghosts, one Adu Gyanfi, came and married that child of a Queen Mother. The Queen Mother's child said to her husband, "I and you will go to your town." The man replied, "Let me go (first), and when the Adae falls on a Sunday, on the following Monday I shall come and fetch you." The woman said, "Oh no, I and you will go

Oba no see, "Dabida, na me ne wo beko." Na ye'koye. Na ye'ko hunoo kuro kakraka bi a adabanpono da ano, na nnadie atwa kuro no ho ahyia. Na kuro no, se wo biribi nnwuye a, wo ko gyina opon no akyi, na wo fre a, ye'mmua wo. Na se Ohema 'ba, ne biribi nnwu da. Kasa ne no nyam' Adu Gyanfi duruu pono ano, na okoo 'fie, wankasa ohema 'ba ho bio. Na ekaa Kra ne Ohema 'ba se ye'gyina daban pono akyire, ye'nnya 'kwan nko 'fie ho. Na Ohema 'ba maa so:

"Adodowa hini me o! na me na m'aba,
Adodowa Kwasi Kampire, hini me,
Adodowa hini me o! me sere hini me."

Na Adodowa nhinii no. Na ono so onhunu 'kwan mma ne kurom'. Na one Kra koo adukurom'. Na Ohema 'ba faa yawa bako tenaam', na ode bako kataa ne ti; na Kra tenaa ne nkyen. Ene se wo beko adukurom' na Ohema 'ba ne n'afana Kra te ho a y'adane Kwamena.

M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.



Kra and the Queen Mother's child

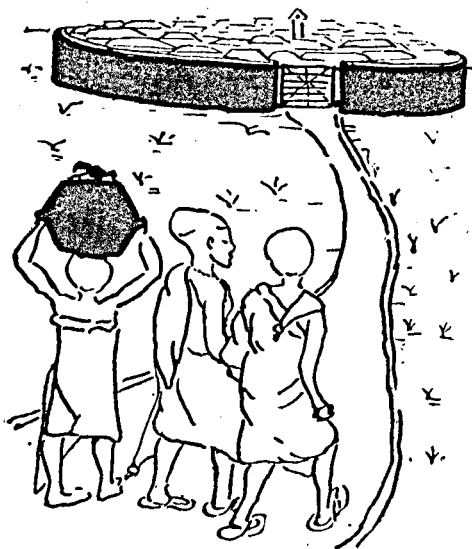
together." So they went off. As they were going along, they saw a great town with an iron gate at the entrance of it, and iron was all around the town. Now, at this town, if no blood-relative of yours had died, (and) you stood behind the gate and called out, no one answered you. Now as for this Queen Mother's child, no relative of hers had ever died. Speech and its left-behinds (i. e. I forgot to say that) when Adu Gyanfi reached the iron gate, then he went to his house; he did not speak again to the Queen Mother's daughter. The Queen Mother's daughter and her slave-girl, Kra, remained, and they stood behind the iron gate, and did not get a way to go to the house. And the Queen Mother's child lifted up her voice (and sang):

"Adodowa, open to me, it is I who have come,

Adodowa Kwasi Kampire, open to me,

Adodowa, open to me o."

But Adodowa did not open to her. She, too, could not see the way back to her own town. Then she and Kra went between two buttress roots. And the Queen Mother's child took a brass pan and sat upon it, and she took another, and covered her head; and Kra sat beside her. That is why, when you go where the buttress roots (stand), there sit the Queen Mother's child and her maid-servant Kra; they have turned into the ant-hills called "Kwamena" which rise tier upon tier. This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



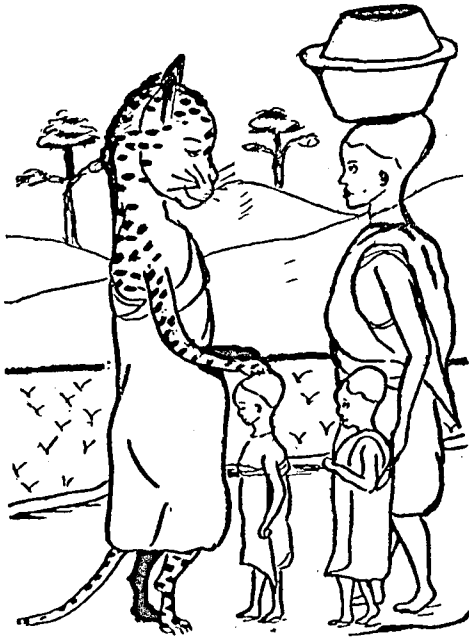
They saw a great town



They stood behind the iron gates

SE YOYE A AKYEM-ABOADEE BAA MANM'

ABABAWA bi na otee ho. Obarima bi'a see ope no a, osee, "Me mpe wo." Na Okyem dancee ne ho aberantee kama, na obewaree no, na ode no koo ne kurom'. Osee, "Me ye Osebo na me bewaree wo." Osee, "Agya, me pe wo sara." Na one no woo 'barima a oye 'nipa. Na efei osane ne no woo 'ba. Na n'aberewa see, "Meko m'ako pe me 'ba yi suaso." Na n'aberewa koye, na ode no sieye. Na okuno no baye; osee, "Obi aba ha?" Na osee, "Obiara mma ha." Osee, "'Dieben na eye soro ho kukuru, kukuru! efei so dwonso e'gu me so?" Osee, "Akuru!" Adeekyeye anopa, okuno koo wuram', na oba no ka kyeree n'aberewa se, "Ko na wo duru nkwata a nkasa, wo duru asuom' a, nkasa, na wo kasa a obeba abekye' wo." Efei na oduruu



Let me name the children

"Mo kyi aboa a Okyem akye' no; efei ye'kum Okyem a, mo mfa 'sapo ne hyire nko gu no so; me hyira mo kose! kose! Akyem Aboadee ne mo." M'anansesem a metooye yi, se eye de o, se ennye de o, momfa bi nko, na momfa bi mmera.

ho, wantie, na oferee se, "M'ase e! m'ase e!" Na Osebo bekyeree no koye, na ne ye' hunoo no, obufwee, bufwee, na o'su. Okuno sec, "Aden?" Osee, "Me 'yafun." Adeekyeye na 'ba no sec, "Me'ko me kurom'." Ofufuu eto ne kosua de soaye, na ofaa ne mma mmienue; bako di n'anim, bako di n'akyi. Na ote 'to no bi a, osee, "Gye di, defuo 'ba." Na wate bi ama obako so se, "Gye di defuo 'ba." Se na okunu san no. Efei o'ye aduru ne kurom', Osebo sec, "Aso me! se wo 'na na obaa ha na w'amfa no ankyere me, na w'ama m'akye' no, na gyina ho ma me ntoto me mma yi din: obarima de Ofori; oba so de Oforiwa." Osebo yi sika maa ne mma no se,

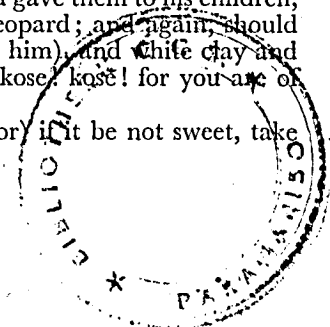
We do not really mean, we do not really mean, (that what we are going to say is true)

HOW (THE NTORO, CALLED) "AKYEM ABOADEE",

CAME INTO THE TRIBE

THERE once lived a beautiful maiden. To any man who said that he loved her, she would say, "I don't love you." Now the Leopard transformed himself into a handsome youth, and he came and married her, and he took her off to his village. (When he reached there) he said, "I am a Leopard, and I came and mated with you." She replied, "Father, I love you, whatever you are." He and she had a son; he was a human child. Again she bore, and it was a girl. Now one day, her old mother said, "I am going to see my child's whereabouts." So her mother went, and (the daughter) took her, and hid her away. And her husband returned; he said, "Has some one come here?" And she said, "Some one has not come here." He said, "What is that up above (on the ceiling) making kukuru, kukuru; and, moreover, urine is falling on me." She said, "Mice." Next morning, early, her husband went to the bush, and the woman said to her mother, "Go, and when you reach the cross-roads, don't talk, when you reach the stream, don't talk, for if you talk, he will come and catch you." Now she reached yonder; she paid no attention (to what she had been told) but called out, "My son-in-law, my son-in-law!" The Leopard came and caught her and took her off, and when his wife saw her (body) she threw herself about and cried. Her husband said, "What is the matter?" She replied, "I have a pain in my stomach." Next day, when things became visible, the woman said, "I am going to my village." She pounded *eto* and eggs, and put them on her head, and took her two children; one walked in front, the other behind. Now, when she broke off some of the *eto* (mashed yam, and gave to her child to eat), she said, "Take and eat, child of that *kind* man." And she broke off some and gave the other, saying, "Receive and eat, child of that *kind* man." All this time her husband was walking (hidden) along side of her on the path. Then, when they had nearly reached the village, the Leopard said, "Aso (his wife's name), I congratulate you because your mother came there and you did not show her to me, and you were the cause of my catching her, so stand there and let me name these my children: the man child I name Ofori; the woman child, Oforiwa." The Leopard took off gold trinkets and gave them to his children, saying, "You must taboo any animal caught by a Leopard; and again, should they kill a leopard, you must take a sponge (and wash him) and white clay and sprinkle it on him; and now I give you my blessing, kose, kose! for you are of the Akyem Aboadee Ntoro."

This, my story, which I have related, if it be sweet, (or) if it be not sweet, take some elsewhere, and let some come back to me.



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